

THE  
CONTROVERSY  
OF  
ORDINATION

TRULY STATED;

As far as it concerns the Church of  
*England* by Law Establish'd.

BEING

An Exposition of the Thirty Sixth Article.  
With a full Account of what both *Roman*  
Catholicks and Protestants, have deliver'd  
upon the Subject of Ordination.

ESPECIALLY,

The Attempt of Dr. *Burnet* late Bishop of *Salisbury*, in order to clear that Point, is impartially consider'd.

ALSO,

Contradiction Authoris'd, by the Ecclesiastical Canons,  
and the Thirty Nine Articles, of the Church of *England*:  
With some Reflections upon the same.

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By THOMAS WARD,

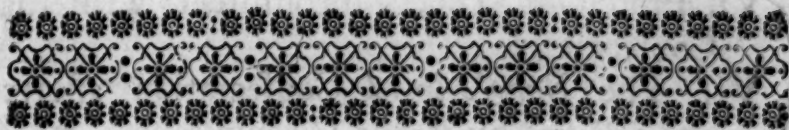
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Author of the History of the *Reformation*.

LONDON; Printed by and for F. L. near Covent-  
garden, 1719. (Price one Shilling.)







T O T H E  
R E A D E R

\*\*\*\*\* Hough what is here made publick be  
 \* T \* a Posthumous Work, yet it wanted not  
 \*\*\*\*\* the Author's last Stroke to fit it for  
 that Purpose. I will not forestal the Reader's  
 Curiosity, nor bespeak Mankind in favour of the  
 Performance. A general Character shall suffice.  
 I have read several Authors upon the same  
 Subject, and I willingly stand to the Correction  
 of the World, if Mr. Ward does not show him-  
 self more Inquisitive upon the following Heads,  
 which are the Contents of the Book.

- I. The Invalidity of the Protestant Form of Ordination.
- II. Parker's Consecrators not Bishops.
- III. Parker's Consecration declar'd void by the Laws.
- IV. Catholick Bishops refus'd to Consecrate, and disown'd Parker's, &c. Consecration.

V. Protestant Authors reject the pretended Consecration.

VI. Protestant Tenets inconsistent with that Consecration.

VII. The *Nagg's-head* Consecration asserted and justified by strong Circumstances.

VIII. An Act of Parliament to supply the want of Consecration.

IX. *Lambeth's* Records not produc'd when called for.

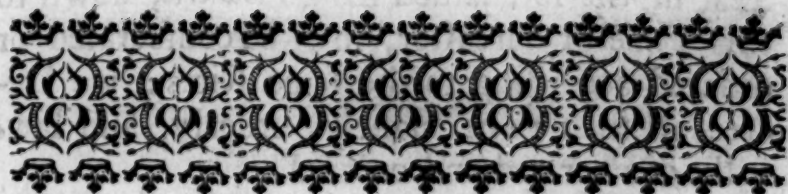
X. *Lambeth's* Records Spurious.

XI. Bishop *Burnet* inconsistent with himself upon the Subject of Ordination.



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THE  
CONTROVERSY  
OF  
ORDINATION.

ARTICLE xxxvi.

*Of Consecration of Bishops and  
Ministers.*

THE Book of Consecration of Arch-  
bishops and Bishops, and ordering  
of Priests and Deacons, lately set  
forth in the Time of *Edward VI.*  
and confirmed at the same Time by the Au-  
thority of Parliament, does contain all things  
necessary to such Consecration and Ordering :  
Neither has it any thing, that of itself is Su-  
perstitious and Ungodly. And therefore, who-  
soever are consecrated and ordered, according  
to



to the Rites of that Book, since the Second Year of the forenamed King *Edward*, down to this Time or hereafter, shall be consecrated or ordered according to the same Rites; we Decree all such to be rightly, orderly, and lawfully consecrated and ordered.

This Article shews itself not to have been of King *Edward's* making: All that (his had concerning this Point, was only what was join'd to the Article that concern'd that Second Common-Prayer-Book, that was publish'd in the end of the Fifth, or beginning of the Sixth Year of his Reign, which is this.

“ The Book lately deliver'd to the Church  
 “ of *England* by the Authority of the King  
 “ and Parliament, containing the Manner and  
 “ Form of publick Prayer, and the Ministration  
 “ of the Sacraments in the said Church  
 “ of *England*. As also the Book publish'd by  
 “ the same Authority for ordering Ministers  
 “ in the Church, are both of them very pious  
 “ as to Truth of Doctrine, in nothing contrary,  
 “ but agreeable to the wholesome Doctrine  
 “ of the Gospel, which they do very much  
 “ Promote and Illustrate. And for that Cause,  
 “ they are by all faithful Members of the  
 “ Church of *England*, but chiefly of the Ministers  
 “ of the Word, with all thankfulness and  
 “ readiness of Mind, to be received, approved  
 “ and commended to the People of God. Dr.  
*Heylin.*

Queen

Queen *Elizabeth's* Article in saying. "Who-  
 "soever are consecrated and ordered according  
 "to the Rites of that Book, since the Second  
 "Year of King *Edward VI.* would have it be-  
 liev'd, that King *Edward's* Forms of ordaining  
 and consecrating, were made in the Second Year  
 of that King's Reign. (The reason of this, as  
 will appear hereafter, was to bring in *Miles*  
*Coverdale* and *John Scory* for Bishops consecra-  
 ted by it.) But this is imposing; for King  
*Edward's* Forms were not made or spoken of,  
 in the Second Year of his Reign; the antient  
 Catholick Forms being then in Force, and not  
 abrogated till the Parliament holden in his  
 Third and Fourth Year. And when that Par-  
 liament did abrogate them, yet it did not make  
 any new ones. It only determin'd that certain  
 new ones should after be made. "Such Form  
 "and Manner (says the Act) of making and  
 "consecrating, Archbishops, Bishops, Priests  
 "and Deacons, and other Ministers of the  
 "Church, as by Six Prelates, and Six other  
 "learned Men of this Realm, learned in God's  
 "Law, by the King to be appointed and as-  
 "signed, or by the most Number of them  
 "shall be devis'd for that purpose, and set  
 "forth under the great Seal, before the first  
 "of *April* next coming, shall be lawfully ex-  
 "ercised and used, and none other. So that  
 it is manifest, that King *Edward's* new Form  
 could not be made in his Second, Third, nor  
 Fourth Year of his Reign. Nor indeed do we  
 find

find any mention at all of their having been made before that Parliament, which was holden in his Fifth and Sixth Year, in which Parliament they were authoris'd and allowed for Lawful and Good, and not before. And then upon this it was, that the Article concerning the Common-Prayer, and Book of Ordaining was made: So that it is preposterous in Queen *Elizabeth's* Article to talk of consecrating and ordaining, "according to the Rites" of that Book of Ordination since his Second "Year, when it was not made of Three Years after.

The Design of Queen *Elizabeth's* Article, thus antidating King *Edward's* Form of Ordination and Consecration, is very apparent. You must know, that *John Scory* and *Miles Coverdale*, whom they pretend to have been Two of *Matthew Parker's* Consecrators, were not made Bishops, till after the abolishing of the antient Catholick Form of Consecration, and before the new Form was devised; so that they could be consecrated by neither of those Forms: For they (as both *Mr. Mason* and *Dr. Heylin* tell us) were consecrated on the Thirteenth of *August* in the Year 1551. whereas the Parliament that abrogated the Catholick Ordinal, began *November* the Fourth 1549. and ended *February* the first after, which was above a Year and a half before there being consecrated. And the Parliament which authoris'd the new Form, did not begin till *January* the Thirteenth 1551. which



which was above Four Months after their pretended Consecration ; so that there was then, I say, no Form in Being, whereby to consecrate them. Nor indeed did they regard any, they holding at that Time, that Election only was all that was necessary. *Matthew Parker* therefore, and the rest of Queen *Elizabeth's* Convocation, considering this, that those Two, who were *Parker's* Consecrators, could not be said to be consecrated themselves, nor to be any more than barely elected and appointed, to Bishopricks by the King, and therefore could have no Power or Authority at all, to Consecrate *Parker* a Bishop ; and supposing (as well they might) that this would be objected against him, took the boldness to make their new Article speak of consecrating or ordaining by King *Edward's* new Forms, Three Years before they were devised.

The Bishop of *Sarum*, to obviate this Argument, tells us, " There was a new Form of " Ordinations agreed on by the Bishops in the " Third Year of King *Edward*. But that this Form was made in the Third Year, or before the Fifth, he has yet to prove, and perhaps knows not where to find his Evidence. Nor has he so much acquaintance with the Bishops, that made it in that Third Year, as to know either Names or Numbers. For any thing he can tell, there might be but one Bishop with the Six Laicks, that agreed to it ; for these

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would be the major Vote of the Twelve, whom the King was to appoint to devise it.

But let those be made in King *Edward's* first Year, if the Bishop pleases, it matters not much, seeing they are invalid and null, in themselves; as the Reader will see they are, if he considers them. They are these,

*The Form for ordering Ministers.*

“ Receive the Holy Ghost; whose Sins thou  
 “ dost forgive, they are forgiven, and whose  
 “ Sins thou dost retain, they are retained. And  
 “ be thou a faithful Dispenser of the Word of  
 “ God, and of his holy Sacraments, In the  
 “ Name of the Father, &c.

*The Forms for making Bishops.*

“ Take the Holy Ghost, and remember, that  
 “ thou stir up the Grace of God, which is in  
 “ thee by the Imposition of Hands: For God  
 “ has not given us the Spirit of Fear, but of  
 “ Power and Soberness.

Mr. *Mason* in his Ordination of Bishops and Priests, l. 2. c. 16. confesses, that “ any kind  
 “ of Words cannot possibly serve to this Insti-  
 “ tute, but only such Words as are accommo-  
 “ dated to express the Power of the Order con-  
 “ ferr'd. When Christ by the Apostle, *Tit. 1. 5.*  
 “ commanded, that Ministers should be crea-  
 “ ted, his Command imply'd, that fit Words  
 “ should be used in the Ordination, that is,  
 “ such Words, as should signify, and imply  
 “ the Order. Thus he.

But

But in those Protestant Forms are not any Words that can signify, or imply the Order given. The Word Priest or Bishop, is not once nam'd, nor any Word equivalent thereto, whereby to signify and denote the Power, or Grace given by Imposition of Hands, to be Sacerdotal, or Episcopal Power. For those Words, (Receive the Holy Ghost) as not being conjoined with other Words to interpret and determine, to what Office, Power or Grace, cannot alone denote or signify, the Order of Priesthood given, because alone they do not express it, and they signify no more than they express. Nor did our Saviour use them, when he made his Apostles Priests, but ordained them by these Words, *Hoc facite* (Do This.) Nor when he made St. Peter Bishop, for his Words to him then were, *Pasce oves meas* (Feed my Sheep, &c.) neither have they been since by the Apostles or Primitive Church, or by the Catholick Church at this Day, used as the essential Form of Ordination.

Neither do those Words (whose Sins thou dost forgive, &c.) determine the former, tho' join'd with them, to the Power of Ordination of a Priest, but to the Faculty or Authority of giving Absolution, which is only an Authority given to Priests after they are made Priests, as is evident from our Saviour's Example, who ordained his Apostles Priests at his last Supper, but gave them not the Power of forgiving Sins, till after his Resurrection.



As for those Words, (Be thou a faithful Dispenser, &c.) they are no more, than what may be apply'd to a Deacon. They only give Authority to distribute the Sacrament of Christ's Body and Blood, but not to consecrate it, nor to offer it in Sacrifice to God the Father.

As to the Form of consecrating Bishops, those Words, (Remember thou stir up the Grace of God, &c.) do not determine the Imposition of Hands to Episcopal Order, because they express no such thing. They are only an Exhortation to such as are already consecrated Bishops, as is manifest from St. *Paul*, who spoke them not to *Timothy*, that we find, at his making him Bishop, but wrote them to him sometime after. So that you see, consider either the whole Forms together, or their Words apart, and there cannot be found in them any thing interpreting or determining, the visible Sign, Imposition of Hands, to the Power of Sacerdotal, and Episcopal Order; consequently are not sufficient to ordain either Priest or Bishop, but are null and invalid.

And this the Church of *England's* Officers themselves seem to have been sufficiently convinced of, when in the Year 1662. soon after King *Charles II's* Restoration, they rejected the said invalid Forms of King *Edward's* devising, and devised new ones in their Places. In which new Forms they put express and clear Words, to determine the Grace, and Power given by Imposition of Hands, to the Office of Sacerdotal and Episcopal Order. And these are they.

*The*

*The Form of ordering Priests, made in 1662.*

“ Receive the Holy Ghost for the Office and  
 “ Work of a Priest, in the Church of God, now  
 “ committed unto thee by the Imposition of  
 “ our Hands : Whose Sins thou dost forgive,  
 “ they are forgiven ; and whose Sins thou dost  
 “ retain, they are retained ; and be thou a  
 “ faithful Dispenser of the Word of God, and  
 “ holy Sacraments. In the Name of the Fa-  
 “ ther, &c.

*The Form of Consecrating Bishops.*

“ Receive the Holy Ghost for the Office,  
 “ and Work of a Bishop in the Church of God,  
 “ now committed unto thee by the Imposition  
 “ of our Hands, In the Name of the Father,  
 “ and of the Son, and of the Holy Ghost, And  
 “ remember, that thou stir up the Grace of  
 “ God, which is given thee, by the imposition  
 “ of our Hands : For God has not given us  
 “ the Spirit of Fear, but of Power, Love and  
 “ Soberness,

Here is a vast difference you see, between these and King *Edward's* Forms. This Form of ordaining a Priest signifies plainly to what end the Holy Ghost is given, *viz.* for the Office and Work of a Priest in the Church of God, and tells the ordained, that it is “ now given  
 “ him by the Imposition of their Hands, and this determines the whole Action to the Order given, so as plainly to denote thereby, that he is now made a Priest. And then by the immediately following Words, is given to this already  
 ready

ready ordained Priest, the Faculty and Authority of forgiving Sins.

And likewise this Form of consecrating a Bishop plainly determines, to what End the Holy Ghost is given, *viz.* for the Office and Work of a Bishop, &c. And likewise by what Action it is given, *viz.* by the Imposition of their Hands. And then concluding the Period, "In the Name of the Father, &c. shews by this, that he is now made Bishop. Then immediately follows, as a distinct thing, the Exhortation, or putting this now made Bishop in mind of stirring up the Grace of God, which is (already) given him, &c. By these new Forms we find, what different Thoughts King *Charles II.* Bishops had of Priesthood and Episcopacy, from those of King *Edward's*, that made the first Forms. They also differ as far from the Bishop of *Sarum's* Principles: For he will have neither "Matter, Form, nor Institution, but "only Prayer, to make Priests, Pastors and Laymen, to be capable of making them; and this without Imposition of Hands too, if they please: For "Imposition of Hands is only a Gesture in Prayer, says he.

King *Charles's* Bishops thought it to be more than only a Gesture in Prayer, when in both Forms (of Bishop and Priest) they express the Holy Ghost to be given by it. Whereby, it is manifest, that they held it to be Essential to the making of Priests and Bishops. It is also evident from



from their changing the Form, as also from *Mason's* Words above, that both *Mason* and they, held a fit and proper Form, such an one, as should signify and imply the Order given, or express the Power of the Order conferr'd to be Essential.

If then they held both the Imposition of Hands, and the Form, by which it is apply'd; for Essential to the conferring the Grace of the Holy Ghost in Ordination, then it undeniably follows, that they must hold holy Order to be a Sacrament, or else they must deny their Definition of a Sacrament in their Catechism: Because in this of Order is as much, and all that is there required to the rendering it a Sacrament, viz. An outward and visible Sign, of an inward and spiritual Grace, given unto us, ordained by Christ himself as a means whereby we receive the same, and a Pledge to assure us thereof.

And what farther confirms us in this, of their holding it a Sacrament, is, their Custom of re-ordaining the Ministers and Pastors of all other reformed Churches, when they happen to come over to them, before they will admit them to exercise their Function in the Church. Which were absurd and vain, if they held it for no more than only a human Invention or Ceremony. And indeed the famous Bishop of *Derry*, Dr. *Bramhall* in his Book writ in Defence of their Ordination, durst speak boldly out, and say expressly, " We deny not holy Order to be a Sacrament,

"crament, and this Acknowledgment of his was never once found fault with, nor so much as one hint of any censure or dislike of it, ever given by any of them, since it was publish'd to the World in Print.

Well, seeing then it is own'd a Sacrament, and fit Forms devised, whereby to Administer it, and that Bishops only are the Ministers of it ; what now can be wanting to furnish the Church of *England* with true Priests and Bishops ?

I tell thee, Protestant Reader, here is a great, yea an Essential want yet, and this is the want of Bishops to make use of this Form. And without Bishops to use it at the Imposition of their Hands, it cannot be of any use at all, nor signify one Straw, whoever pretend to Exercise it, be it never so Good. Because, as the Church of *England's* pretended Bishops hold, none but Bishops can Ordain Priests, or Consecrate Bishops, Episcopacy being of Divine Right. Now Bishops they could not possibly have in Being, in the Year 1662. when this new Form was made ; because between the Time of King *Edward's* abolishing the antient Catholick Form, and the making of this, was above 120 Years, during which Time there was no other Form in Being, but only that made by King *Edward VI.* which even themselves held null and invalid, as is shewn : So that in all that 120 Years Time, there could be neither Priest nor Bishop made, for want of a valid Form

Form to ordain them by. Consequently there could not be one Bishop in the Church of *England* in the Year 1662, to consecrate others by the then new made Form. All the use therefore which has been made of it since, has been exercis'd by Lay-men; so that on whomsoever they have practis'd their laying on of Hands, and speaking the new Form, they have left them as much Lay-men as they found them. We therefore conclude, that there is neither Priests nor Bishops in the *Protestant* suppos'd Church of *England*.

It was a great oversight in King *Charles II's* Convocation not to alter the 36th Article, when they chang'd their Forms of ordaining. For it enjoins them yet to believe, that King *Edward's* Forms contain all things necessary to such ordaining and consecrating, when at the same Time, themselves plainly and openly testify a contrary Belief of them, by their rejecting them, and making new ones. It seems to me a very unreasonable Imposition upon the Consciences of People to oblige them to believe for a Point of their Faith, "that those Forms contain all things necessary, when at the same time they are bound by their Practice to lay them aside for defective and insufficient, and to use others in place of them.

To say those first Forms were sufficient, and contain'd all things necessary, is to say, the new ones were more than sufficient, and that whatsoever they contain more than the first

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had, is superfluous, unnecessary, and added in vain. And this is to condemn the Convocation call'd of 1662. of great Weakness, Rashness, and (as the Non-Conformist. will tell them) of great Error, and of laying still a far deeper Ground of an ununitable Division between the Church of *England* and all those Sectaries, which deny Episcopacy to be of divine Right.

Besides, to say the first were sufficient, is to say, that fit and significant Words, whereby to denote the Power given, and to determine the Imposition of Hands to the Office, and Grace intended to be conferr'd by it, are not necessary, and consequently not necessary for Words sufficient to determine or distinguish, whether that Sign be to ordain, or to confirm, or to absolve the Party: For Imposition of Hands is the external Sign belonging to all these: Nor whether it be to ordain him Deacon, Priest or Bishop; for Imposition of Hands is likewise the external Sign to all these.

My next Point shall be to give you a short History of *Matthew Parker's* pretended Consecration. For tho' enough is said to shew him and his Successors no Bishops, yet there are other Reasons which also testify as much.

Admit that King *Edward's* Forms had been Valid, yet those who imposed Hands on *Matthew Parker* (Queen *Elizabeth's* first pretended Bishop on whom all the rest depend) were never made Bishops themselves by either it, or  
any

any other Form. As for *Coverdale* and *Scory*, it is shewn already, that when they were made Bishops, we find no Form in Being to consecrate them by. And as for *Hodgkins*, it is a Question, whether ever there was such a Man or no, as shall be shewn hereafter. But supposing all those Three to have been Bishops, yet none of them were *Parker's* principal Consecrator, nor pronounced the Form. So that their Imposition of Hands without some one of them pronouncing the Form of Consecration at the same time, cou'd not Consecrate him Bishop; because there is the same Necessity for a Bishop's Words in expressing the Form, as there is of his giving the Sign; and to say the one is not necessary, is to deny the Necessity of both.

*Matthew Parker's* principal Consecrator was one *Barlow*, and this *Barlow* was never made Bishop by any pretended Consecration whatsoever. Nor are there any Records in being in the World, that give the least Hint of his ever being consecrated. And since his Consecration is not any where register'd, nor found in any Author, it is unreasonable to have him impos'd upon the Nation for a Bishop, and for such a one on whom must be built as on a Foundation, the whole Episcopacy, and Priesthood of the *Protestant Church of England*. We are therefore taught in the sacred Scripture by the Practice of *Nehemiah* how to look upon *Barlow*; that is, as one polluted, and to be rejected as no Bishop. " They (says the Text) sought their

“ Register among those that were reckon’d by  
 “ Genealogy, but it was not found; therefore  
 “ were they as polluted, put from the Priest-  
 “ hood.

This *Barlow* is by Mr. *Mason* pretended to have been consecrated in King *Henry VIII*’s Days; but this he has yet to prove, which cannot be done by less Testimony, than the producing authentick Records of his Consecration. But to do this, neither *Mason*, *Bramball*, nor any body else, ever yet pretended. For indeed, his Consecration, I say, never was register’d; a sufficient Argument, that he never was consecrated, and therefore no more to be number’d in the Rank of Bishops, than they were in the Number of Priests, who cou’d not find themselves recorded in their Linage.

But “ he discharg’d (says Mr. *Mason*) all  
 “ things belonging to the Order of a Bishop,  
 “ even Episcopal Consecration: Therefore, doubtless he was consecrated. By the like Form of Argument; Mr. *Mason* might have prov’d *Barlow* to have been married, because he kept a Woman, by whom he had a Son, and five Daughters; (his Daughters all married to five pretended Bishops, his Son of his own Name, was Prebendary of *Wyvelescomb* in the Church of *Wells*) yet for all this, Dr. *Burnet* himself in his History of the Reformation, page 276. tells us, and that very truly, that *Barlow* was never married. But this kind of Proof is ridiculous, as supposing that for Truth which is in  
 Question,



Question, and thereby begging that which shou'd be prov'd. For, unless Mr. *Mason* first suppose that *Barlow* was consecrated himself, which is the thing in Question, to say, that he help'd to consecrate others, proves nothing at all, unless he cou'd farther prove, that *Barlow* never did any thing in that kind, but what he might lawfully do.

*Secondly*, Says Mr. *Mason*, " he was generally acknowledg'd and obey'd as a Bishop. But this Argument proves nothing to the Purpose, but a popular Error grounded upon the unjust Possession of a Bishoprick. Nor does his saying that *Buchanan* stil'd him Bishop of *St. David's* prove any more; for it is no strange thing, that he that possesses a Bishoprick shou'd be call'd a Bishop. So *Ridley*, *Hooper*, *Farrer* and others, were call'd Bishops from the same Reason; and yet were never consecrated, as is evident, from the Judgment of both the Spiritual and Temporal Courts, as also from their Degradation of Priesthood only.

*Thirdly*, To say " the Register of *Cranmer* leaves Record of *Barlow's* Preferment to the " Priory of *Bisham*, of his Election to the Bishoprick of *St. Asaph*, and of his Confirmation of the same does not still prove his Consecration: Nay, rather argues strongly to the contrary. For if he had ever been consecrated, how is it possible, that his Consecration shou'd not as well have been recorded in *Cranmer's* Register, as his Election and Confirmation?

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At least in the Registers of St. *Asaph* and St. *David's*, where he was Bishop, such his Consecration might have been found.

“ But he sat in Parliament, says *Mason*, and  
 “ was in Possession of the Temporalities in  
 “ King *Henry VIII's* Time, and *Harry VIII.*  
 “ says *Bramhall*, was no Baby to be jested  
 “ with. But to this answer'd, that King *Henry VIII's* Letters Patents (cited by *Mason*) whereby he was install'd in the Temporalities of the Bishoprick, make only mention of his Acceptation and Confirmation, but not a Word of his Consecration; which, I say, is no little Argument, that he never was consecrated: For, if he was as really consecrated, as install'd, accepted and confirm'd, why then was not his Consecration, as well as his Acceptation and Confirmation, mention'd in the Letters Patents? And if *Barlow* was install'd in his Temporalities not being consecrated, he might also sit in Parliament without Consecration? And tho' King *Henry* was no Baby to be jested with, yet it is well enough known that he was a Man led meerly by his own Passions, not by either Reason or Religion: So that after his Breach with the Pope, his chiefest Care was to countenance such Preachers and Principles in Point of Doctrine as concurr'd to maintain his Supremacy, to enrich him with the Spoils of the Church, and to vex and endamage the Pope. Now the *Hereticks* of those Days held and taught (That there is no other Priesthood in  
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the Law of Grace but Baptism) this Doctrine they grounded upon the *1st. Epist. of St. Peter*, Chap. 2. and *Apoc. 1.* (Christ made us all a holy Nation, a royal Priesthood, and Priests to his Father.) This Doctrine must needs be very suitable to King *Henry VIII's*. Design of making himself Head of the Church in Spiritual Affairs, and possessing himself of the Temporalities: For he knew doubtless, that Priesthood was a Quality inseparable from a true Head of the Church in spiritual Matters, and other pretence to Priesthood, than to have receiv'd it in, and by Virtue of his Baptism, he could not have. Which well consider'd, we cannot well imagine, but he would willingly connive at the Practice of such as pretended to be Bishops only by Election and Confirmation, without Consecration: Especially, seeing Archbishop *Cranmer* himself was of the Opinion, "That in the Law of Grace there "needed no Consecration, but that Election only was sufficient: And indeed to permit *Barlow* to enjoy a Bishoprick without any other Character (setting aside his being a Priest) that what he received in Baptism was no more, than his own enjoying the Ecclesiastical Supremacy without other Sacerdotal or Episcopal Character, than what his Baptism conferr'd on him.

Besides, (as Dr. *Champney* well observes) if *Barlow* had been truly consecrated, and consequently a true Bishop, the Queen in her Letters



ters Patent's for Mr. *Parker's* Consecration, would never have put him after *Antony Kitchen* Bishop of *Landaff*. Whereas, if *Barlow* had been consecrated Bishop, he should have had the Precedency, and have been plac'd before *Landaff*, as being more Antient by at least Four Years, as is evident by Mr. *Mason's* own Chronology, putting *Arthur Buckley* consecrated, at which, he says, *Barlow* assisted as Bishop in the Year 1541. and *Antony Kitchen* in the Year 1545. For those Bishops, who have not Precedency by reason of their Sees, as *Landaff* has not, have their Place and Rank according to their Antiquity in Consecration, which is always necessarily observ'd in such publick and solemn Acts, as is the Consecration of an Archbishop for avoiding that Scandal, which would undoubtedly follow by inventing and confounding of Mens Ranks and Places. And doubtless, if Mr. *Barlow* had known himself as truly a Bishop as he knew Mr. *Kitchen* of *Landaff* to be, he would have disdain'd to have been his Second in that honourable Action, seeing he should (if consecrated) have been so much his Senior Bishop.

Who knows not, that there is in all Archbishops and Bishops Sees an Office of Register, where all the Ordinations and Consecrations are recorded, to the end, that every one truly ordain'd, may have at all Times an authentical Constat of his Orders receiv'd? So that no Man can fail of Proof of his Orders: Which diligence

gence there is used therein, by reason of the great Inconveniency that would follow, if any such default should happen. Seeing therefore the Records of *Barlow's* Consecration do not appear, nor yet have miscarried by any extraordinary Accident happening to the Metropolitan's Registers, how can he be judg'd to have been truly consecrated, especially, seeing (as is said) *Cranmer's* Register Records *Barlow* preferr'd to the Priory of *Bisham*, and his Election to the Bishoprick of *St. Asaph*, and the Confirmation of the same; how is it possible, I say, that his Consecration (if ever it had been) should not have likewise been recorded in the same Register?

The Defect in *Parker's* pretended Consecrators yet farther appears from Queen *Elizabeth's* dispensing with all their Defects and Disabilities in her Letters Patents, where she pretends to supply by her supreme Authority, whatsoever was wanting in them or any of them as to their Condition, State or Faculty, in these Words: *Supplentes nihilominus supremâ Autoritate nostrâ Regiâ ex mero motu, & certâ scientiâ nostrâ, si quid aut in iis quâ juxta Mandatum nostrum prædictum per vos fient aut in vobis, aut vestrâ aliquâ conditione, statu, aut facultate, vestris ad perficienda præmissa desit, aut deerit, eorum, quâ per statuta hujus regni, aut per Leges Ecclesiasticas in hac parte requiruntur, aut necessaria sunt.* If the Queen had not been conscious of their Deficiency, there had  
D been

been no need, nor any occasion of her pretending to supply what was wanting in their Condition, State or Faculty. This want as to their Condition or State, could be nothing but the wanting of Consecration; for it is this only, that changes their State.

Another Argument against this pretended Episcopacy, is, that the Catholick Church from the beginning to this Day, never accounted them Bishops; nor does she look upon those by them ordain'd for any more than Lay-men, as is plain from her Practice of ordaining them anew after the Catholick manner, and by Catholick Bishops, when any of them come over, and are to be made Priests in the Catholick Church.

So also when *Hooper*, *Farrer* and *Ridley*, were degraded, they were not degraded as Bishops, but only as Priests (for Priests they had been made in the Catholick Church, before they fell.) The Bishop of *Glocester*, when degrading *Ridley*, tells him, "We are to deprive thee (Mr. *Ridley*) only of Priesthood, for we know thee to be no Bishop. To this *Ridley* was silent, without ever offering to assert any Episcopal Character of his from his pretended Consecration by *Edward VI's* Forms, which argues him not to have look'd upon himself as Bishop.

What Judgment the Catholick Doctors of those Times had of them, may be seen in their Writings. "Consider (says Dr. *Bristow*, *Motive*



“ *tive 21*) what a Church that is, whose Mi-  
 “ nisters are but very Lay-men; unsent, un-  
 “ call’d, unconsecrated, holding therefore a-  
 “ mongst us, when they repent and return no  
 “ other Place but of Lay-men: Nor indeed  
 “ do they expect to be admitted, unless they  
 “ take Orders, which before they had not.

Again, (*Motive p. 166.*) “ In *England* the  
 “ King, and indeed also the Queen, gives her  
 “ Letters Patents to whom she pleases, and  
 “ from that time they carry themselves for  
 “ Bishops, and begin to ordain Ministers.

Dr. *Saunders lib. de Schismate Anglicano*,  
 says of *Parker*, and the rest of *Queen Eliza-  
 beth’s* fancied Bishops, “ They being destitute  
 “ of all lawful Ordination, when they were  
 “ commonly said and prov’d by the Laws of  
 “ *England* to be no Bishops, they were con-  
 “ strain’d to crave the Assistance of the secular  
 “ Power, that they might receive the Confir-  
 “ mation of the Lay-magistrate in the next  
 “ Parliament, by the Authority whereof, if  
 “ any thing were done amiss, and not accor-  
 “ ding to the Prescript of the Law, or omitted  
 “ and left undone in the former Inauguration,  
 “ it might be pardon’d them: And that after  
 “ they had enjoy’d the Episcopal Office and  
 “ Chair certain Years without Episcopal Con-  
 “ secration. Hence it was (says he) that they  
 “ were call’d Parliament Bishops. And *p. 167.*  
 “ in *England* the new Clergy is made up partly

“ of such as have apostatiz’d from us, and  
 “ partly of meer Lay-men.

Dr. *Stapleton* in his Counterblast against  
*Horn* the Usurper of the Bishoprick of *Win-*  
*chester*, tells him *Fol. 7. 9. 301.* “ To say  
 “ truly you are no Lord of *Winchester*, nor  
 “ elsewhere, but only Mr. *Robert Hoorn*. Is  
 “ it not notorious, that you and your Col-  
 “ legues, were not ordain’d according to the  
 “ Prescript, I will not say according to the  
 “ Church, but even of the Statutes. How  
 “ then can you challenge to your self the  
 “ Name of the Lord Bishop of *Winchester*?  
 “ You are without any Consecration at all of  
 “ your Metropolitan (*Parker*) himself, wretch-  
 “ ed Man, being no Bishop neither.

The *Rhemis* Doctors in their Annotations on  
 the new Testament, *Rom. 10. v. 15.* tell them,  
 “ That they have intruded themselves, and  
 “ enter’d by the Window, shewing, that they  
 “ be every one from the highest to the lowest  
 “ false Prophets, running and usurping. being  
 “ never lawfully call’d.

Nor was it Catholick Writers only that de-  
 nied them to have receiv’d their Episcopal Con-  
 secration from the *Roman* Catholick Church,  
 but even their own most eminent Writers of  
 Queen *Elizabeth’s* Reign disclaim’d from all  
 such Pretence, which they could not have  
 done, if they either had valued the Episcopal  
 Character, or known that *Parker* had receiv’d  
 it by Succession from Catholick Bishops, or  
 held

held Episcopacy to be of divine Right, or believ'd the Necessity of Apostolical Succession; for to renounce the Consecration and Orders of the Church of *Rome*, is to reject all these. As to their Contempt of such Ordination, thus they declare it.

“ I would not have you think (says *Whitaker cont. Dureum p. 821.*) that we make  
 “ such reckoning of your Orders, as to hold  
 “ our own Vocation unlawful without them,  
 “ and therefore keep your Orders to yourselves.  
 And in another Place, says he, “ We say their  
 “ Ministry was corrupted, and therefore we  
 “ ought not to be made or created Bishops by  
 “ them. Our Bishops and Ministers, altho’  
 “ they are not ordain’d by Papistical Bishops,  
 “ yet they are orderly and lawfully ordain’d.

*Dr. Fulk's Answer to a Counterfeit Catholic, p. 50. 67.* “ You are much deceiv’d, says  
 “ he, if you think we esteem your Offices of  
 “ Bishops, Priests and Deacons, any better  
 “ than Lay-men, and you presume too much  
 “ to think, that we receive your ordering to  
 “ be lawful. Again with all our Hearts, we  
 “ defy, abhor, detest, and spit at your stinking,  
 “ greasy, antichristian Orders. *Fulk's Relentive. c. 11. p. 365. 366.*

*Sutcliff* in his Answer to Exceptions, *p. 87.*  
 says. “ The *Roman* Church is not the true  
 “ Church, having no Bishops nor Priests at  
 all, but only in Name. They would never  
 have writ thus, I say, if they had believ’d *Parker*



ker to have receiv'd an Episcopal Power from the Church of *Rome*.

Besides, it was their Doctrine, and an universal Cry among them at that time, that the Church of *Rome* was in Apostacy, and drown'd in damnable Idolatry; that *Rome* was the Whore of *Babylon*, the Pope Anti-christ, his Bishops and Priests the Limbs of Anti-christ, &c. Their Homilies, their Expositions, and Annotations upon the Revelations, and all their Writings of those Days, even from the beginning in King *Edward VI's* Time, till after King *James I.* came to the Crown, ran altogether in this Strain. Which Charge of Anti-christianism, Apostacy and Idolatry, is inconsistent with Apostolical Succession of Bishops and Priests, and with all Christian Priesthood: For it cannot be suppos'd, that Anti-christ can either convey down to us the true Christian Priesthood, or be capable of ordaining Priests and Bishops in the Church of God; and this is own'd by *Protestants* of the Church of *England* themselves, as *Burnet* shews us, where he says p. 230. " Some among ourselves have  
" also thought, that we must either renounce  
" that Charge, or that we must deny the Possi-  
" bility of Salvation in that Church, and in  
" consequence to that conclude, that neither  
" the Baptism nor the Orders of that Church  
" are valid. I say therefore, that 'tis not to  
be imagin'd, that those first *Protestants* " for a-  
" bove half an Age together, would either pre-  
tend

tend to, or endeavour to seek after (as absolutely necessary to the Constitution of their Church) an Episcopal Succession, and Consecration from the Bishops of the Church of *Rome*, whom they held for Anti-christian Idolaters; so that we must suppose *Parker's* pretended Consecrators never to have been willing to have been made Bishops, even by *Cranmer* himself, by any Power of consecrating them pretended to have been deriv'd to him from his Consecrators in the Church of *Rome*. Neither can it be imagin'd, that if *Parker* had in his Time pretended to have receiv'd any such Consecration, as must have convey'd to him an Episcopal Character and Power from the *Roman Churches* Episcopacy; that he, *Jewel*, *Hoorn*, *Whitaker*, *Fulk*, *Sutcliff*, *Spark*, and the rest, would have branded the Pope and *Roman* Episcopacy with the Character of Anti-christ; because this had been to destroy their own Pretence to Priesthood and Episcopacy. I do not say for all this, but that the Queen (who in her own Thoughts was much better principled towards Episcopacy than themselves were) desir'd to have her new Bishops elect consecrated by Catholick Bishops and the Catholick Forms: For her Ambition was, that her new reform'd Congregation of *England* should bear the Face of a Church, and have it in an Episcopacy and true Priesthood, which she knew the Foreign Reform'd wanted; and it was in Compliance with her (not from any good Principles of their own)

own) that *Parker* and his Collegues, made so much suit to Catholick Bishops for Consecration, as shall be shewn hereafter.

Another Argument against their Episcopacy (at least against the Legality of it) is, That till the Eighth Year of Queen *Elizabeth*, they were never look'd upon as Bishops in the Eye of the Temporal and Civil Law. Of those made in King *Edward's* Time, *Brook* in his Novel Cases printed *cum Privilegio Anno 1604.* writes thus. " It is said, that the Bishops created in  
" the Time of King *Edward VI.* were not consecrated, and therefore were not Bishops;  
" and for this Reason, the Locations of Lands  
" for certain Terms of Years by them made;  
" tho' confirm'd also by Dean and Chapter;  
" did not oblige the Successor, because such  
" had never been Bishops.

We are to observe here, that the Reason given why the Law did not look upon them as Bishops, was, " because they were not consecrated. *Ridley*, the pretended Bishop of *London*, was convinc'd of this, when after his Degradation from his Priesthood, " he petition'd, that those Locations which he had  
" made for certain Terms of Years, might remain valid and firm to the Possessor. But if he had been or believ'd himself Bishop, he need not to have begg'd this as a Favour, but have demanded it as his Right: *viz.* *Fox* in his Acts and Monuments.



We find also in that Case between *Robert Hoorn* the pretended Bishop of *Winchester* and Dr. *Bonner*, the Catholick Bishop of *London*, that the Law could not regard *Hoorn* as a Bishop; and no doubt, from the same reason given by *Brook*, "because he had not been consecrated. The Case was this. *Hoorn* tender'd the Oath of Supremacy to Bishop *Bonner*, designing upon his refusal to bring him under a *Premunire*. The Bishop refus'd this Oath; upon which *Hoorn* proceeds against him in the Court of *King's Bench*, accusing him there of denying that Oath by him tender'd. Bishop *Bonner* deny'd not the Fact, but pleaded, that he had not incurr'd thereby the Penalty inflicted by the Law for refusing the Oath, because it was not lawfully tender'd him: Because *Robert Hoorn*, who offer'd it to him, was no Bishop when he tender'd it; and by the Law no Ecclesiastical Person, who is not a Bishop, has Power to tender the Oath. Upon this the Judges of the Kingdom met together in Judge *Catalin's* the Lord Chief Justices Chamber at *Sergeant's-Inn*, to consult of the Matter, and after all, were forced to admit Bishop *Bonner's* Plea for Good, as appears from their letting the Matter fall, without any farther Process against him upon that Affair. What Reason then can there be for imposing *Parker*, *Jewell*, *Hoorn*, *Grindal*, and the rest of that sort, upon the Nation for Bishops, when even the Protestant Judges and Laws of the Kingdom, in their own Time, could not take

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them

them for Bishops, nor look upon them as such? If they had been really consecrated Bishops, neither Law nor Gospel could have deny'd them to be Bishops.

They finding by this, that for want of Episcopacy, they were incapable of the Privileges and Prerogatives, of those deposed and true Bishops, into whose Sees they had intruded themselves, were forced to apply themselves to the next Parliament, petitioning there to be declar'd by a Parliamentary Act, what the Nation could not take them for without it; and I may say, nor ought to take them for with it: For seeing they were not Bishops before, (as those Judges could not say they were) it is not a Parliamentary Statute that can really make them Bishops. The Law declaring them what they are not, cannot thereby make them what it affirms them to be. However, they got the Act pass'd, and sign'd by the Queen. And this is it.

Anno viii. Eliz. c. 1.

*Our Sovereign Lady the Queen's most Excellent Majesty, being most justly and lawfully invested, and having in her Majesties Order and Disposition, all the said Jurisdictions, Powers and Authorities over the State, Ecclesiastical and Temporal, as well in Cases Ecclesiastical as Temporal, &c. Hath by her supreme Authority at divers Times, since the beginning of her Majesties Reign, caused divers grave and well learned Men, to be duly elected, made and consecrated, Archbishops and Bishops, &c. according*  
to

to such Order and Form, and with such Ceremonies in and about their Consecration, as were allow'd and set forth by the said Acts, Statutes and Orders, annexed to the said Book of Common-Prayer. And farther, for the avoiding of all Ambignities and Questions, that might be objected against the lawful Confirmations, investing and consecrating, of the said Archbishops and Bishops: Her Highness in her Letters Patents under the great Seal of England, directed to any Archbishop, Bishop or others, for the confirming, investing and consecrating, of any Person elected to the Office or Dignity, of any Archbishop or Bishop, has not only us'd such Words and Sentences, as were accusom'd to be us'd by the said King Harry and King Edward, in their like Letters Patents made for such Causes, but also has us'd, and put in her Majesties said Letters Patents, divers other general Words and Sentences, whereby her Highness, by her supreme Power and Authority, has dispens'd with all Causes or Doubts, of any Imperfections or Disabilities, that can, or may, in any wise, be objected against the same, &c. So that to all those, that will well consider of the Effect, and true intent of the said Laws and Statutes, and of the supreme and absolute Authority of the Queen's Highness, and which she by her Majesties said Letters has us'd and put in use, in and about the making and consecrating of the said Archbishops and Bishops: It is, and may be, very evident and apparent, that no Cause of

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Scruples,



*Scruple, Ambignity or Doubt, can, or may justly, be objected against the said Elections, Confirmations, or Consecrations. Wherefore for the more plain Declaration of the Premises, and to the intent, that the same may be better known to every of the Queen's Subjects, whereby such evil speaking, as heretofore has been us'd against the high State of Prelacy, may hereafter cease: Be it now declar'd and enacted, that all Persons, that have been, or shall be made, ordered, or consecrated, Archbishops, Bishops, Priests, or Ministers of God's holy Word and Sacraments, or Deacons, after the Form and Order, prescrib'd in the said Order and Form, how Archbishops, Bishops, &c. should be consecrated, made and ordained, be in very Deed, and also by Authority hereof declar'd and enacted to be, and shall be, Archbishops, Bishops, Priests, &c. and rightly made, order'd and consecrated, any Statute, Law, Canon, or other thing to the contrary notwithstanding. Thus the Act of Parliament, and from this it is, that they got the Name of Parliament Bishops.*

*The Queen's Dispensation before named, and this Act of Parliament, are together a convincing Argument, that there were Imperfections and Disabilities, to be dispens'd with. Else to what purpose is all this thing of dispensing? It argues also, that the Queen and Parliament, yea, and the pretended new Bishops themselves, were Conscious and Sensible of those Imperfections and Disabilities: For it had been a vain thing, and*

and unbecoming the Queen and Parliament's great Wisdom to issue out Dispensations for Things, that neither needed nor required dispensing with. And this must be more than only the Illegality of King *Edward's* Form, as appears from the Queen's Letters Patents, dispensing with the Defects in the Faculty, State and Condition, of the Consecrators, with their Imperfections and Disabilities, as this Act expresses it ; all which are Things different and plainly distinct from the Forms Illegality. If then *Parker's* Consecrators were wanting in their Faculty, State and Condition, and that so far, as to render them imperfect and unable, to make him Bishop, then it is certain, that he could not be made Bishop by them ; for they could not do what they were not able to do, or not capable of doing.

And seeing by his fancied Consecration, whether at the *Naggs-head* by *John Scory*, or at *Lambeth* by *William Barlow*, could not make him Bishop ; we cannot tell how to take him for Bishop, till it can be proved, that either the Queen, by her suppos'd supreme and absolute Authority in Spirituals, or the Parliament by this Act, had the Spiritual Power and Jurisdiction, of consecrating and making him Bishop, nor can we believe, that this peremptory enacting him to be, and affirming that he *shall be* Archbishop, *rightly made, ordered and consecrated*, could make him one, till it be proved, that a *Parliament of Lay-men* (as that was) can  
 Make

*Make, Order and Consecrate, Archbishops, Bishops, &c.* by a Parliamentary Right.

I said above, that the Queen was desirous to have her Ecclesiastical Body appear under the Face of a Church, by having in it a true Priesthood and Episcopacy ; which she knew could not be without Episcopal Consecration from the Catholick Bishops. Her many Endeavors therefore were to procure this : And in an Hypocritical Compliance with her, *Mr. Parker, Jewell, Grindal, Hoorn, &c.* tho' they hated Episcopacy as Anti-christian, yet endeavoured to procure it to themselves ; considering also, that it would procure them the greater Authority, among the wiser sort of People.

Now both they and the Queen, knew very well that Catholick Bishops would never yield to Consecrate them by King *Edward's* new invented Form of Consecration, which but a while before they had abolish'd as invalid ; and therefore when they received King *Edward's* Act about the Common-Prayer, which Queen *Mary* had repeal'd, they revived it only as to that part of the Act, which related to the Common-Prayer ; but left that other part of it, which related to King *Edward's* Book of Ordination and Consecration, still under Repeal and unreviv'd ; intimating by this to the Catholick Bishops, that she (the Queen) was for an Episcopacy truly consecrated by the eminent Catholick Ordinal, and not made only by Election, as her Brother *Edward's* Bishops (as they called themselves)

or



or Superintendent (for this Name they affected also) were.

And now that the Catholick Form of Consecration is left in Force by the Queen and her first Parliament, the next thing to be done, is to prevail with some of the old Catholick Bishops to make use of it, and Consecrate some of her new elected by it.

This neither the Queen nor the elected, could with any great Confidence require of the Catholick Bishops, because she had but a little while before depos'd them from their Episcopal Sees for denying her Supremacy, and these new elected were to be intruded into their Places. They thought good therefore, rather than hazard a Repulse from the depos'd Bishops, to apply themselves to Dr. *Creagh* Archbishop of *Armagh* in *Ireland*, who at that Time was Prisoner in the *Tower of London*, promising his Liberty and great Rewards, if he would Consecrate *Matthew Parker*. vid. Dr. *Saunders lib. de Schism. Angli.* & Dr. *Champney*. But the good Bishop utterly deny'd their Request, chusing rather to die in Prison, than to buy his Freedom at the Price of his Conscience, in committing so great a Sacrilege, as that of consecrating Schismaticks and Hereticks.

Failing in this, the Queen resolv'd to try, if possibly her Authority might prevail with some of the depos'd Catholick Bishops; whereupon she (as the *Lambeth Records* say, but how truly you may judge afterwards) issu'd out a Commission

mission for *Parker's* Consecration, directing it to Bishop *Tunstal* of *Durham*, Bishop *Bourne* of *Bath*, Bishop *Pole* of *Peterborough*, and Bishop *Kitchin* of *Landaff*, Four Catholick Bishops, only he of *Landaff* was become a Schismatick by taking the Oath of Supremacy. To these she also joyn'd *Barlow* and *Scory* in that Commission. But those Catholick Bishops being of the same Mind with the Bishop of *Armagh*, were not to be work'd upon, it seems. For

Sometime after comes out another Commission from the Queen, directed to the said *Antony Kitchin* Bishop of *Landaff* (for there was still some hopes of prevailing with him, knowing him too weak a Man, as had not courage to refuse the Oath of Supremacy) with him in this Commission were join'd *Barlow*, *Scory*, *Coverdale*, *Hodgkins* and *Bale*. of this *Bale* we never hear any more mention.

The Bishop of *Landaff* found himself now between Two dangerous Points; the one he could not avoid, without running upon the other. To act in *Parker's* Consecration he was unwilling, seeing the rest of the Catholick Bishops with himself, in the former Commission, had refus'd it, as a thing unlawful to be done: And to deny acting in it, he knew would be to disoblige the Queen, in whose Favour he yet stood. He therefore resolv'd of the Two, to wave off the Checks of Conscience, and to comply with the Queen in consecrating *Parker*; on this Condition, it seems, that it might be done in Private,  
and

and not in a publick Church ; for though he could force his Conscience, whether it would or no, to suffer his Performance of it, yet he could not prevail with Confidence and Courage, to do it publicly ; nor perhaps was *Parker* willing to have it noised too much, before he got it effected, least some stop might still be put to it, by some of the Catholick Bishops over-ruling *Landaff*, who, he knew was unstable enough in his Resolutions.

Whether upon these Considerations, or on what other Motives it was, it matters not much. They agreed with *Landaff* to have the Consecration performed in a Tavern, where none but those concern'd might have notice of it, till it was over. However, the Matter was not so privately carry'd, but *Dr. Bonner* the deposed Catholick Bishop of *London* got notice of the Design : Upon which he sent his Chaplain *Mr. Neale* to forbid the Bishop of *Landaff* under pain of Excommunication to exercise any such Power within his Diocess, or to proceed to the Consecration of those Men. This turn'd *Landaff* quite off from his Design and put a stop to his Proceeding.

*Parker* and his Fellows, being thus balk'd of their Expectations, and now therefore out of all further Hopes or Prospect of ever receiving Consecration from the Hands of any Catholick Bishop, resolv'd to make the best of a bad Market, and to content themselves with what Sort of Consecration they could have from the Pro-



testant Superintendants, who had supply'd the Places of Bishops in the Days of King *Edward VI.* Hereupon *Parker* apply'd himself to *John Scory*, one who had been a Priest truly ordain'd in the Catholick Church, and turning over to Protestantcy, had been by King *Edward's* Appointment preferr'd to a Bishoprick, but (as is said) without Episcopal Consecration by any known Form. This *Scory* undertook the Office, and consecrated *Parker* and the rest, not by the Catholick Form, for this was contrary to his Principle) nor by King *Edward's* Form (for this was by the Queen designedly left remaining, unlawful and unrestor'd, after Queen *Mary's* Repeal of it, as is said) but by a new extemporary Form of his own devising. And thus began the Church of *England's* Episcopacy, which was afterwards perfected by the Queen's Letters Patents of Dispensation, and supply of Disabilities, and by an Act of Parliamet, as is said above.

As to a fuller Relation of that *Nagg's-head* Affair, I shall for the Reader's farther Satisfaction set it down, as I find it reported by *Dr. Champney* in his Treatise of the Vocation of Ministers.

“ Because, says he, this particular touches  
 “ directly the Matter in Question, I will here  
 “ set down the whole Action of the Consecra-  
 “ tion of all the first Bishops made in the be-  
 “ ginning of Queen *Elizabeth's* Reign, poiz'd  
 “ by the Relation of such as were present  
 “ thereat.

" thereat. At the *Nagg's-head* Tavern in *Cheap-*  
 " *side* by accorded Appointment, met all those  
 " who were nominated for Bishopricks, vacant  
 " either by Death, as was that of *Canterbury*  
 " only, or by unjust Deposition, as were all  
 " the rest. Thither came also the old Bishop  
 " of *Landaff* to make them Bishops, which  
 " thing being known to Dr. *Bonner* Bishop of  
 " *London*, then Prisoner, he sent to the Bi-  
 " shop of *Landaff* forbidding him under Pain  
 " of Excommunication to exercise any such  
 " Power within his Diocess, as to Order those  
 " Men. Wherewith the old Bishop being ter-  
 " rified, and otherwise also mov'd in his own  
 " Conscience, refus'd to proceed in this Action,  
 " alledging chiefly for Reason of his forbear-  
 " ance his Want of Sight, as is said before.  
 " Which Excuse they interpreting to be but an  
 " Evasion, where much mov'd against the poor  
 " old Man; and whereas hitherto they had  
 " us'd him with all Courtesy and Respect, they  
 " then turn'd their Copy, reviling him, and  
 " calling him doating Fool, and the like; some  
 " of them saying (this old Fool thinks we can-  
 " not be Bishops, unless we be greas'd) to the  
 " Disgrace, as well of him, as to the Catho-  
 " lick Manner of Consecration. Being, not-  
 " withstanding thus deceiv'd of their Expe-  
 " ctation, and having no other means to come  
 " to their desire, they resolv'd to use Mr. *Sco-*  
 " *ry's* help, who having born the Name of Bi-  
 " shop in King *Edward's* Time, was thought

“ to have sufficient Power to perform that Of-  
 “ fice, especially in such a great Necessity; he  
 “ having cast off, together with his religious  
 “ Habit, (for he had been a religious Man) all  
 “ Scruple of Conscience, willingly went about  
 “ the Matter, which he perform’d in this Sort,  
 “ Having the Bible in his Hand, and they  
 “ all kneeling before him, he laid it upon every  
 “ one of their Heads or Shoulders, saying,  
 “ (Take thou Authority to preach the Word  
 “ of God sincerely) and so they rose up Bishops.  
 “ This whole Relation (says he) I my self  
 “ have heard from the venerable Priest Mr.  
 “ *Thomas Bluet*, a grave, learned and prudent  
 “ Man, who has often assur’d me, that he had  
 “ heard it from Mr. *Neal*, a Man of great Pro-  
 “ bity and Learning, formerly Professor of the  
 “ *Hebrew* Tongue in the University of *Oxford*,  
 “ and then when that happen’d, belong’d to the  
 “ Family of Bishop *Bonner*, who sent him to  
 “ the Bishop of *Landaff* to prohibit and charge  
 “ him under Pain of Excommunication, not  
 “ to meddle in that sacrilegious Consecration;  
 “ and he said also, that the Bishop order’d him  
 “ to remain there to see what the Matter at  
 “ last would come to, and what would be its  
 “ Issue; So that he was an Eye-witness of all  
 “ that happen’d in that Matter. And of this  
 “ Relation there are as many Witnesses, as there  
 “ are Priests now living, who were Prisoners  
 “ for the Faith, together with the said Mr.  
 “ *Bluet* in *Wisbich* Castle, in which Place I  
 “ also



“ also have heard the same from him. Thus

“ Dr. *Champney*.

*Christopher Sacrobosco*, who was Prisoner with Mr. *Bluet* in *Wibich* Castle, relates also the whole Story as he had it from him; which Relation of *Sacrobosco's* Mr. *Mason* puts down in his Book of Ordination.

*Fitz Simons* also, *Britan. p. 310.* gives a Relation of this merry Consecration, which Mr. *Mason* also takes Notice of *fol. 339.* and Dr. *Henry Constable* relates it in a Manuscript of his, which Dr. *Champney* observes, where he affirms, that “ not only Catholicks of intire Credit who were Eye-witnesses of it, but also “ *John Stow*, who has diligently examin'd after “ all the Circumstances of; (tho' he durst not “ give the Relation of it in his Chronicle) “ have testified the same Thing.

It is very probable, that the Odium and Indignation that *Stow* had to this *Nagg's-head* Business, with the Fear, and perhaps Prohibition of exposing to future Ages what the Actors as well as the Queen herself had Reason to be ashamed of, was the Reason, why he never once mentions *Parker's* Consecration at all: Whereas, if it had been so fairly acted above board, as the *Lambeth* Register would seem to make out, there could have been no Cause why *Stow* should not have recorded it in his Chronicle. He takes particular Notice of the Consecration of Cardinal *Pole*, *Parker's* immediate Predecessor, with several lesser Circumstances,

as of his receiving the Pall, and the Day on which he said his first Mass; all which things, considering they were not different from the Manners and Customs of former Archbishops, could be but ordinary Occurrences in respect of *Parker's* Consecration, which was so singular, that as *Mason* owns, it was different from all the Consecrations, which had been from *St. Augustin's* Time to that Day. *Stow's* putting down that of Cardinal *Pole*, shews, that he did not omit *Parker's* thorough Forgetfulness. It may reasonably be conjectur'd, that the Cause of his Silence in so great and most remarkably significant a Matter, as was the Consecration of the very first Protestant Archbishop, that ever was created in the See of *Canterbury*, must proceed from some extraordinary Matter, and from nothing more likely than a desire of having so shameful and so detestable a Transaction, as that of the *Nagg's-head* buried in Oblivion.

What the more confirms us in this conjecture, is the silence also of *Raphael Hollinshead*; who, tho' another famous Chronologer of that Time, yet never once mentions *Parker's* Consecration. It cannot be imagin'd, that both these, with all the other Writers of Queen *Elizabeth's* Reign, especially the famous *Cambden*, should all omit not only *Parker's* Consecration, but the Consecrations of all the rest of Queen *Elizabeth's* first Bishops, without some remarkable and extraordinary Reason of their silence,

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The Author of a Treatise intituled (*Of the Nature of the Catholick Faith and Heresy*) printed at *Rouen* anno 1657. affirms, "that he  
 " himself has spoken with both Catholicks and  
 " Protestants, that remember'd near Eighty  
 " Years, and acknowledg'd, that so long they  
 " had heard the *Nagg's-head* Story related for  
 " an undoubted Truth.

And in a Book intituled (*The Nullity of the Protestant Clergy of England*) which gives a full Relation of the Matter, is the Postscript of it. " Since the finishing of the Point, I have  
 " had occasion to find out some Particulars,  
 " &c. Mr. Abbot of *Canterbury* shew'd to F.  
 " *Faircloath* certain Records (meaning the *Lambeth* Register.) But Mr. *Plowden*, yet living,  
 " does depose, that he had it from F. *Fair-*  
 " *cloath's* own Mouth, with whom he liv'd  
 " many Years an intimate Friend. This ensuing  
 " Answer of F. *Faircloath's* to Abbot. My Lord,  
 " said he, my Father was a Protestant, and  
 " kept a Shop in *Cheapside*, and assur'd me,  
 " that himself was present at *Parker's* and the  
 " first Protestant Bishops Consecration at the  
 " *Nagg's-head* in *Cheapside*, &c. This sup-  
 " pos'd, my Lord, I cannot but judge this is  
 " a forg'd Register. Thus much of the *Nagg's-*  
*head* Consecration.

And this leads us now to the Consideration of the *Lambeth* Records, and Register of *Matthew Parker's* suppos'd Consecration. If the Report of the *Nagg's-head* Business be true,  
 then



then the *Lambeth* Register must be taken for a forg'd Instrument, unless it can be suppos'd, that he was consecrated in both Places, which is not very likely, tho' not impossible. Perhaps that shameful Frolick at the *Naggs-head* being blush'd at, and repented of, when in cooler Temper, they might procure a more grave and formal Consecration at *Lambeth* by *Barlow*, *Scory*, *Coverdale* and *Hodgkins*. Which if they did, yet the Coherence of the *Lambeth* Records all things consider'd, rather detracts from, than adds to the Credit of it, as will appear from the following Examination of them.

The first Time that those *Lambeth* Records or Register of *Parker's* Consecration came to light, was in the Year 1613. when Dr. *Abbot* was Archbishop of *Canterbury*, in the Reign of King *James I.* and was publish'd to the World in print by one Mr. *Mason*, Chaplain to the said Dr. *Abbot*, in his Book writ by way of Dialogue, entituled (*De Consecratione Episcoporum Ecclesie Dei, eorum Successione, Jurisdictione, &c.*) He relates the Matter thus.

“ Queen *Mary* died in the Year 1558. the  
 “ Seventeenth of *November*; and the self same  
 “ Day died Cardinal *Pole* Archbishop of *Can-*  
 “ *terbury*, and the very same Day Queen *Eliza-*  
 “ *beth* was proclaim'd. The Fifteenth of *Ja-*  
 “ *nuary* next following was the Day of Queen  
 “ *Elizabeth's* Coronation, when Dr. *Oglethorp*  
 “ Bishop of *Carlisle* was so happy, as to set the  
 “ Diadem

“ Diadem of the Kingdom upon her Royal  
“ Head.

“ Now the See of *Canterbury* continu’d void  
“ till *December* following, about which time,  
“ the Dean and Chapter having receiv’d the  
“ *Conge d’Eslire*, elected Mr. Dr. *Parker* for  
“ their Archbishop, according to the ancient  
“ Manner, and laudable Custom of the said  
“ Church, anciently us’d, and inviolably ob-  
“ serv’d. After which orderly perform’d, and  
“ signified according to the Law, it pleas’d her  
“ Highness to send her Letters Patents of Com-  
“ mission for his Confirmation and Consecra-  
“ tion, to Seven Bishops, Six whereof were  
“ lately return’d from Exile. *Antony Landaff*,  
“ *William Barlow*, *John Scory*, *Miles Cover-*  
“ *dale*, *John Suffragan of Bedford*, *John Suffra-*  
“ *gan of Thetford*, and *John Bale* Bishop of *Ossry*.  
“ (Then says he) to take away all Scruple,  
“ I will faithfully deliver unto you out of au-  
“ thentical Records, both the Day when he was  
“ consecrated, and the Persons by whom, viz.

*William Barlow.*

Anno 1559. M. Parker Cant.

Cons. 17. December. by

*John Scory.*

*Miles Coverdale.*

*John Hodgkins.*

Thus Mr. Mason relates the Matter, and  
sites for it in his *Margent*. (Ex Regist. M. Par-  
ker.)

The first thing to be here observ’d, is, that  
the Dean and Chapter (*a Conge d’Eslire*) now  
for the Records to say *Matthew Parker* was

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elected

elected by *Conge d'Eslire*, must needs be such a  
 flaw in them, as cannot be imagin'd to have  
 happen'd in an authentick and genuine Regi-  
 ster, which in the Relation of the Matter of  
 Fact, cannot but Record it as it was actually  
 done: At that time there was no such thing in  
 use as a (*Conge d'Eslire*) it being contrary, not  
 only to the King and Queen's Supremacy, but  
 also to the Statutes and Laws of the Land then  
 in Force; as that of the 25 *Henry VIII. c. 20.*  
 reviv'd in the first Year of this Queen's Reign:  
*Stat. Anno 1 Eliz. c. 1.* where it is enacted,  
 that at every Vacancy of any Archbishoprick or  
 Bishoprick, the King (or Queen) sends " a Let-  
 " ter Missive, containing the Name of the Per-  
 " son, which they (the Dean and Chapter)  
 " shall elect and chuse, &c. And the said  
 " Dean and Chapter, &c. shall with all Speed  
 " and Celerity in due Form elect and chuse the  
 " said Person nam'd in the said Letter Missive  
 " to the Dignity and Office of Archbishoprick  
 " or Bishoprick so being void, and none other.

By this Statute therefore is taken away that  
 free Liberty of Election, which us'd to be  
 granted to the Dean and Chapter by the *Conge  
 d'Eslire*; for by the *Conge d'Eslire*, there was  
 always granted to them a Liberty at their plea-  
 sure to chuse whom they thought fit, at least,  
 of Two Persons propos'd, to chuse the one, and  
 leave the other, at their Freedom. But the Sta-  
 tute having instead of this free Choice by *Conge  
 d'Eslire*, appointed the Dean and Chapter to  
 pitch



pitch upon only him whom the Letter Missive should name, and *Matthew Parker* being therefore appointed by the Queen's supreme Authority in her Letter Missive for the only Man to be elected, it could not possibly therefore be by *Conge d'Eslire*, as the Contriver of the Records has thro' Ignorance unadvisedly put it down.

A Second Flaw in the Records, is their saying, " That the Dean and Chapter did chuse Mr. " *Dr. Parker juxta morem antiquum*, &c. according to the ancient Manner, and laudable " Custom of the said Church, anciently us'd, " and inviolably observ'd. For this could not be ; because the ancient Custom of that and other such Churches, was to have free Election by *Conge d'Eslire*, as is said, which now could not stand with the Law nor the Queen's Prerogative: For the Queen having by Statute receiv'd all Spiritual Power, Jurisdiction, Prerogative and Preheminence in herself, which heretofore had been in her Father, and Brother *Edward VI.* or any other, could not by Protestant Laws and Religion deal with the Dean and Chapter of *Canterbury* in this Case, so as to give them free Liberty to elect and chuse him after the ancient Manner and Custom of that Church: But she must rather make use of her supreme Prerogative, which her Brother King *Edward VI.* had recorded in a Statute of his in these Words. " A Writ of " *Conge d'Eslire*, serves to no purpose, and seems " also Derogatory and Prejudicial to the King's " Prerogative Royal. And be it farther ena-

“ died, &c. that from henceforth no *Conge*  
 “ *d’Eslire* shall be granted, nor any Election  
 “ of any Archbishop or Bishop by the Dean and  
 “ Chapter made; but that the King may by  
 “ his Letters Patents at all times, when any  
 “ Archbishoprick or Bishoprick is void, confer  
 “ the same to any Person whom the King shall  
 “ think meet. *Statut. Anno 1 Edward VI. c. 2.*

A Third Objection against the Records, is,  
 that this pretended Election of *Matthew Parker*  
 in the Register, agrees not in Time with his  
 being call’d Bishop Elect by *John Stow* and *Ra-*  
*phael Hollinshead* in their Chronicles. For  
 they speaking of the Solemnity of the *French*  
 King *Henry II.* kept at *St. Paul’s Church* in  
*London*, on the Eighth and Ninth Days of  
*September*, stile *Matthew Parker* at that Time,  
 (*Dr. Parker* Archbishop of *Canterbury* Elect)  
 which is near Three Months before *Mr. Mason*  
 Elects him in his Register. And farther, we find  
*Dr. Grindal* call’d by *Hollinshead* Bishop newly  
 Elect on the Twelfth of *August*, and we may  
 reasonably conclude, that *Mr. Parker* the Me-  
 tropolitan was elected before him, or at least as  
 soon; which you see is above Four Months be-  
 fore *Mason’s* Election of him by his pretended  
*Conge d’Eslire*. But which is yet more, *Dr.*  
*Heylin* tells us, “ that *Dr. Matthew Parker*  
 “ was elected to the See of *Canterbury* on the  
 “ first of *August*. The *Conge d’Eslire*, says he,  
 “ which open’d him the way to this eminent  
 “ Dignity, bears Date on the Eighteenth of  
 “ *July*,

“ July, within few Days after the Deprivation  
 “ of the former Bishops. *Heylin Eccles. Re-*  
*staur. p. 292.* He cites the *Conge d’Eslire*, be-  
 cause he found the said Records mention it.

*Fourthly*, It is to be observ’d, that Dr. *Bram-*  
*hall* Bishop of *Derry*, gives a relation of it, which  
 cannot be well reconciled with this of *Mason’s*,  
 and is also as irreconcilable with the Statutes  
 against the *Conge d’Eslire*, as *Mason’s* is. “ The  
 “ Queen, says *Bramhall*, granted her *Conge*  
 “ *d’Eslire* to the Dean and Chapter of *Cantur-*  
 “ *bury* to chuse an Archbishop, which the Dean  
 “ and Chapter having receiv’d, did chuse Dr.  
 “ *Matthew Parker* for their Archbishop. The  
 “ Queen accepting this Election, was graci-  
 “ ously pleas’d to issue out Two Commissions,  
 “ for the legal Confirmation of the said Election  
 “ and Consecration, of the said Archbishop :  
 “ The former dated the Ninth of *September*,  
 “ Anno 1599. directed to Six Bishops, *Cutburt*  
 “ Bishop of *Durham*, *Gilbert* Bishop of *Bath*,  
 “ *David* Bishop of *Peterborough*, *Antony* Bishop  
 “ of *Landaff*, *William Barlow* Bishop, and *John*  
 “ *Scory*. (which Commission he gives at large  
 out of *Roll. Par. 2. 1 Eliz. &c.* and then pro-  
 ceeds) “ Now if any Man desires a Reason,  
 “ says he, why this first Commission was not  
 “ executed, the best Account I can give him,  
 “ is this, that it was directed to Six Bishops,  
 “ without an (*etut minus*, or at least Four of  
 “ you) so as if any of the Six were Sick or ab-  
 “ sent, or refus’d, the rest could not proceed  
 “ to



“ to Confirm or Consecrate. And that some  
 “ of them did refuse, I am very apt to believe,  
 “ because Three of them not long after were  
 “ depriv’d. Thus Dr. *Bramball*. As for the  
 other Commission, dated *December* the Sixth,  
 he differs not in it from *Mason*. *Bramball* cites  
 also *Parker’s Register*, and the Roll for what  
 he says.

This first Commission being dated *September*  
 the Ninth, shews, that Dr. *Parker* was elected  
 before that Time ; for it could not be issu’d out,  
 till he was first known to be elected, so that by  
 this, his Election must be full Three Months  
 before Mr. *Mason* speaks him elected.

The first Commission is a very great Blemish  
 to the *Lambeth Records*. First, In that it is  
 directed to Three Catholick Bishops, who had  
 for some Weeks before been deprived of their  
 Bishopricks, and turn’d out by the Queen, for  
 denying her Supremacy, as is to be seen in  
*Hollinshead*, *Stow* and Dr. *Heylin*, yea, and in  
 Mr. *Mason* himself, who all agree, that those  
 Three first named, viz. *Cuthbert* Bishop of *Dur-*  
*ham*, *Gilbert* Bishop of *Bath*, and *David* Bishop  
 of *Peterborough*, with Ten or Eleven more, viz.  
 all the rest of the Catholick Bishops in *England*,  
 except *Landaff*, were depriv’d in *July* before,  
 and that, not for denying to Consecrate *Parker*,  
 as *Bramball* would have it thought, but (as is  
 said) for denying the Queen’s Supremacy. So  
 that *Bramball* imposes upon his Reader, in say-  
 ing, that those Three were depriv’d for refusing  
 to

to obey this Commission (dated *September* the Ninth) Those who consider, *first*, That Three of those Bishops were zealous Catholicks, and of such Integrity and Fortitude, that they had already suffer'd Deprivation of their Bishopricks, and Imprisonment, will be convinc'd, that the Queen could never imagin they would submit to Consecrate known Hereticks, and such as by whom they were unjustly depos'd. Nor, *Secondly*, Could they being Catholicks, Consecrate *Parker* Bishop to the See of *Canterbury*, without the *Pope's* Approbation and exprels Licence : For this would have been in them a Breach of the Ecclesiastical Canons, which the Queen could not suppose they would become guilty of. All which being well consider'd, who can imagin that the Queen and her wise Council, should be guilty of so gross an oversight, and so unaccountable and unreasonable a piece of Folly, as to direct her Commission to such Persons, as she could never expect would or could obey it.

Besides, she must have expected, that those Three Bishops were never like to Consecrate *Parker* by King *Edward VI's* Form of Consecration, which themselves, among others, in Queen *Mary's* Reign, but Five Years before, had abolish'd as null and invalid, so that if this Commission were admitted, yet it would argue, that both the Queen and her Council, and *Parker* himself, allowed the *Roman* Ordinal for Good ; which to do, would imply their rejecting

King *Edward VI's*. For it is not to be suppos'd they would own and set up this, and at the same Time be consecrated by that. So that this will stand for an Argument, that the Queen and Parliament, never design'd the reviving that part of the Act that related to King *Edward's* Book of Ordination, when they reviv'd the other part of it in relation to the Common-Prayer.

It is farther to be consider'd, that if the Queen and her Council, had look'd upon *Barlow* and *Scory* for true Bishops, considering that *Landaff* (who they might suppose would comply, because he had own'd her Supremacy) was undoubtedly a Bishop; they needed not to have directed the Commission to any other, but to those Three alone. For this Number is sufficient in Time of Necessity; or they might have added *Miles Coverdale* to them, if they had look'd upon him for a true Bishop; yea, or *Hodgkins* either, if there was such a Man. This, I say, one would think the Queen might in Prudence rather have done, than to have so unwarily, so unforefightly, and so very imprudently, hazarded a shameful denial from the Three already so highly injur'd and offended Catholick Bishops: Especially when in all Probability she could look for no other, than a disgraceful denial and positive refusal, to obey so unreasonable a Request. All the Good that this first Commission does to the *Lambeth* Records, is but to render them the less probable.

*Fifthly,*



*Fifthly*, The Time of *Parker's* pretended Consecration in the Register, which is *December* the Seventeenth, differs a Month, and perhaps more, from the Time that *Raphael Hollinshead* takes him for a Bishop in the Chronicle, which is *November* the Eighteenth; and I believe few doubt, but as much Credit is to be given to that Historian, as to the *Lambeth* Records, all things consider'd. He speaking of Dr. *Tunstal* Bishop of *Durham*, says, "He was by the noble Queen *Elizabeth* depriv'd of his Bishoprick, &c. "and was committed to *Matthew Parker* Bishop of *Canterbury*, who us'd him very honourably, both for the Gravity, Learning and Age, of the said *Tunstal*; but he not long remaining under the Ward of the said Bishop, did shortly after the Eighteenth of *November*, depart this Life at *Lambeth*, where he first receiv'd his Consecration. Thus writes *Hollinshead*.

From which it is manifest, that *Parker* was consecrated Bishop (such Consecration as it was) before the Eighteenth Day of *November*; for else he could not have stil'd him Bishop of *Canterbury*, and have plac'd him in the Bishop's Palace at *Lambeth*, and all this before the Death of his Prisoner, who died *November* the Eighteenth. Besides, his Possession of the Bishop's Pallace at *Lambeth* argues his being install'd in the Bishoprick, which could not be before his Consecration, unless they install'd for Bishops such as was none. So that, to suppose the Re-

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gister to be true, must be to allow *Matthew Parker* Two Consecrations, as well as Two Commissions, for consecrating him, which will then bring in the *Nagg's-head* for one. And indeed it is most likely, that this of the *Nagg's-head* must be the Consecration, from which he got the Title of Bishop in this place in *Hollinshed*; for it is above a Month too soon for that other in the *Lambeth Register*.

Sixthly, *John Stow* in his Chronicle, p. 1083. calls *Grindall* Bishop of *London*, on the Ninth of *September*, saying expressly, " That *Scory*, " in place of *Grindall* Bishop of *London*, preach'd " a Sermon at the Celebration of the Obsequies " of the *French King, Henry II.* on the Ninth " of *September 1559*. Seeing *Grindall* was then Bishop of *London*, it is plain, that he was Bishop above Three Months before *Mr. Mason's Lambeth Records* bring in *Parker's* Consecration. To say *Grindall* was consecrated before *Parker*, would still contradict the *Lambeth Register*, which brings *Grindall* in for consecrated by *Parker* himself, on the 21 of *December 1559*.

	}	<i>Matthew Parker.</i>
<i>Anno 1559. Edm. Grindall</i>		<i>Will. of Chichester.</i>
<i>Conf. 21 December.</i>		<i>John of Hereford.</i>
		<i>John of Bedford.</i>

Thus *Mr. Mason* out of the *Lambeth Register* puts down *Grindall's* Consecration, and cites for it, *Ex Registro Matthæi Parkeri*.

If *John Stow* is to be credited (and none has ever yet detected him for either Mistakes or Un-  
faith.

faithfulness) then the *Lambeth Register* must needs be false. And indeed we have no reason to suppose either *Stow* or *Hollinshead* to have been mistaken, because they liv'd in that very Time, and therefore had not to rely on Reports of others, but could write from their own Knowledge. (Seeing therefore they name *Parker* sometimes Bishop Elect, and sometimes Bishop, it's certain there must be some reason why they never mention his Consecration.)

It may perhaps be objected, that seeing *Stow* in that place calls *Parker* Bishop Elect, he meant also *Grindall* to be only Elect, tho' he gives him not that Term. If this were so, yet it would shew how frivolous *Mason's* Argument above-mention'd is, that *Barlow* must be consecrated, because *Buchanan* called him Bishop. (This will be an Argument against *Barlow's* being Bishop.) But in this place it cannot be so. *Stow* calling *Parker* Archbishop of *Canterbury* Elect, and *Grindall* Bishop of *London* Absolute, without that distinguishing Term of Elect, shews only, that *Parker* was not yet enthroniz'd in the Chair of *Canterbury*, as *Grindall* was in that of *London*; and not that *Parker* was consecrated as well as *Grindall*. For tho' both were consecrated (such as it was) yet still they were enthron'd in their Chairs, which it seems *Parker* as yet was not, they might be properly term'd Bishops elect to such a See. And thus in the very same Place does *Stow* call *Scory* Bishop of *Hereford* Elect, and *Barlow* Bishop of *Chichester*.



*Chichester* Elect; which Two are notwithstanding reckon'd by *Mason* to have been consecrated many Years before that. Besides, seeing he calls the rest of the Bishops Elect, and *Grindall* Bishop, we must needs suppose he had a reason for this, which could be no other, than only that *Grindall* was now enstall'd in his Bishoprick, which the others as yet were not.

Besides, As for *Parker*, tho' he is here called Archbishop Elect, yet this, I say, can be in no other Sense, than as *Scory* and *Barlow* are so call'd, that is, because not yet enthron'd in the Sees, to which they were elected: For to suppose *Parker* not yet consecrated, and for this called Elect, will be to give the Two suppos'd consecrated Bishops *Scory* and *Barlow*, a Title to Precedency, which *Stow* does not do: For he gives the Precedency to *Parker* before all the rest, which is preposterous and contrary to all Order, if he were not consecrated: Because one who is not consecrated, but only elected, tho' to a higher See, cannot in such a Case precede him, who is really a consecrated Bishop, such as *Scory* and *Barlow*, were both held to be. From all which it is manifest, that both *Parker* and *Grindall* were consecrated Bishops before this Ninth of *September*, which will still bring them to the *Nagg's-head* Consecration, because that at *Lambeth* is not yet pretended, and it must either therefore be said that *Parker* was at that time a consecrated Bishop, or that *Barlow* and *Scory*, were not consecrated, either of which ruins the *Lambeth* Register. The

The Seventh Objection against those *Lambeth* Records, arises from the different Names of that pretended *Suffragan Hodgkins*: Sometimes he is call'd *John Suffragan of Bedford*, sometimes *Richard Suffragan* of the same Place; in one Place *Richard* is put out, and *John* put in. *Dr. Butler Ep. de Consecr. Ministr.* calls him, *John Hodgkins Suffragan of Dover*. *Sutcliff* against *Dr. Kellison*, says there were two *Suffragans*. The Queen's first Commission mentions also two, *John Suffragan of Bedford*, and *John Suffragan of Thetford*.

*Eighthly*, Nor is there any better Coherence between *Mason's Lambeth* Records, and those *Mr. Goodwin* uses in his Catalogue of Bishops. For they differ sometimes in the Day, sometimes in the Month, and sometimes in the Year, as appears in the pretended Consecrations of *Grindall*, *Hoorn*, *Gueast*, *Piers*, and others.

*Ninthly*, There are besides those Incoherences and Disagreements, a great many insignificant, and some of them even ridiculous Circumstances, put down in those pretended Records, such as become not the Gravity of such a Relation: Which though mention'd with Design to make the Story seem more probable, as who should say the reality of the thing appears, in that the very least Circumstances, such as if they had not really happen'd, could never have been imagin'd, are not omitted, but exactly put down; yet must rather produce the quite contrary Effect in a reasonable and solid Judgment. Some of them I shall here set down, as *First*,

*First*, There was a Sermon and a Communion. *Secondly*, A great Concourse of People. *Thirdly*, The Queen sent to see if all things were rightly perform'd. *Fourthly*, Answer was brought her, that there was nothing amiss, only *Miles Coverdale* could not be prevail'd with to vest himself in any Canonical Ornaments, but had on only his sive woollen Gown all the Time of the Consecration. *Fifthly*, That the Lawyers assur'd the Queen, that this Gown of his could not cause any defect in the Consecration. *Sixthly*, The Chapel was adorn'd with Tapestry towards the East End, and a red Cloath on the Floor. &c.

That the Sermon and Communion may claim place in the Records, yet what occasion was there to crowd the Register with a great Concourse of People, with red Cloath on the Floor, with Tapestry towards the East, and with *Miles Coverdale's* sive woollen Gown? These are Circumstances, that an authentick Register, one would think, should never have taken notice of. But that the Queen should send out her secret Spies to see if all things were rightly perform'd, seems not only unbeseeming her Majesty, but more unbecoming the Register to take notice of. It seems, as if the Queen had a very bad Opinion of their Performance, as also a Doubt of their Fidelity in relating things themselves, or, as if the Consecrators and consecrated themselves, could not give her as good and as perfect an Account of all Actions and

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Circumstances, as any Spectators she could send to pry into the Business. They were Lawyers she sent, and who can imagine, that Lawyers should understand better what belong'd to the Consecration of Bishops, than the pretended Consecrators themselves: Or that, if those Inspectors should happen to spy some Miscarriages, that it could be a thing modest or commendable for them at that time to admonish, reprove, or correct the Consecrators: Or that these would take in good Part, or follow the advice of such Lay masters of Ceremonies? And if not, to advertise them of their Mistakes immediately upon the happening, that they might be then rectified, why were they sent? It could be small Satisfaction to the Queen, after the thing was done and past mending, to hear her Lawyers pick Quarrels with the Manner of Performance. On the contrary, it must needs be a great Scandal both to the Consecrators, and especially to the consecrated, to have their Actions censur'd for either invalid, defective, or so much as any way imperfect. And to make the best of it, it must needs reflect much upon the Judgments of the Actors, that the Queen and her Council should harbour so weak an Opinion of them, as to doubt of their sufficiency in performing their Office.

But, blessed be the Lord, the Lawyers brought her Word, that all things were rightly managed and performed, *Secundum artem*, as well as *Secundum legem*. Not an Agglet amiss, but only  
Miles

*Miles Coverdale's* fide woollen Gown among the Lawn Sleeves, Surplices and Pontificats, and this, upon the Word of the Lawyers, could cause no defect.

But if that ugly fide woollen Gown of his was all that could be found amiss, and in the Judgment of the Lawyers this could cause no defect; how came it that the Queen was afterwards obliged to send out her Dispensation in publick Letters Patents to supply by her Royal and Supreme Authority all that was wanting in any of their Condition, State or Faculty? How came it, I say, that she was forced also to put in her " Letters Patents certain general  
 " Words and Sentences, whereby her Highness  
 " by her supreme Authority did dispense with  
 " all Causes or Doubts of any Imperfections or  
 " Disabilities? And lastly, how came it to pass, that they were afterwards forc'd to get themselves declar'd Bishops, or rather made Bishops by an Act of Parliament? In fine, it evidently appears from what has been said, that *Sculdingius*, *Biblio. Cathol.* l. 5. p. 106. spoke not without Grounds, when he said, " The new painted Parliament Bishops, derive their counterfeited Authority, not from lawful Consecration, or Catholick Inauguration, but from the Queen and Parliament.

There are besides these, several other Considerations, which not a little lessen the Credit of the *Lambeth* Register. Especially this, that it was never seen, nor so much as spoken of before

fore Fifty Years after that pretended *Lambeth* Consecration. And when it first appear'd, was look'd upon with no little Amazement by all intelligent Men. The learned *Fitz Herbert* shew'd his Surprize, when he first heard of it.

" It was my chance, says he, to understand,  
 " that one Mr. *Mason* has lately publish'd a  
 " Book, wherein he endeavours to prove his  
 " first Protestant Bishops Consecration by a  
 " Register. Thou shalt therefore understand,  
 " good Reader, that this our Exception against  
 " the *English* Clergy is no new Quarrel now  
 " lately rais'd, but vehemently urg'd divers  
 " Times many Years ago, yea in the very be-  
 " ginning of the late Queen's Reign; urging  
 " them to shew how, and by whom, they  
 " were made Priests and Bishops? And what,  
 " trow ye (says he) was answer'd thereto?  
 " Was there any Bishops nam'd, who had  
 " consecrated them? Was Mr. *Mason's* Regi-  
 " ster, or any other authentick Proof produced  
 " by Mr. *Jewell* or Mr. *Hoorn*? No truly. This  
 " then being so, I refer me to any indifferent  
 " Man, what Credit Mr. *Mason's* new found  
 " Register deserves, being produced now after  
 " Fifty and odd Years, to testify the Conse-  
 " cration, whereof not so much as any one  
 " Witness was nam'd; nor any Register pre-  
 " tended by those whom it most imported, to  
 " prove it five or six Years after it was suppos'd  
 " to be done.

Thus.



Thus exclaim'd that eminent Doctor against them, detecting them of Forgery just upon their first peeping into the World; for it was in the same Year that he wrote this, viz. 1612.

Five Years after the learned Dr. *Champney* expos'd them, and more fully discover'd their Forgery in that excellent Treatise of his, entituled (*De vocatione Ministrorum, &c.*) printed at *Paris Anno. 1618.*

It's an unaccountable Piece of Silence in *Jewell, Hoorn, Whitaker, Fulk*, and all those great Writers of Queen *Elizabeth's* Time, that not one of them should ever so much as once mention those Records, nor give the least Hint of them, when they were so hotly urg'd by the Catholick Writers of that Time, to shew by whom they were made Bishops.

What better Answer could *Robert Hoorn* pretended Bishop of *Winchester*, have given to Dr. *Stapleton*, than by sending him to this suppos'd Register, when he demanded of him, "How he could challenge to himself the Name of Lord Bishop of *Winchester*, telling him, that he was without any Consecration at all, and that his Metropolitan *Parker* himself was no Bishop neither, poor Man! If *Hoorn* had been able to have produc'd such Records of his and *Parker's* Consecration, who doubts, but he would have here made use of them?

In like manner, Dr. *Harding* in his Confutation of *Jewell's* Apology, Fol. 56. 57. 58. 59. thus presses *John Jewell* the suppos'd Bishop of *Salisbury*, to shew the Register and Letters of his Orders. "Ye have abandon'd the external Sacrifice and Priesthood of the new Testament, and have not in your Sect consecrated Bishops. And therefore being without Priests made with lawful laying on of Hands, as Scripture requires, all holy Orders being given by Bishops only; how can you say, that any among you can lawfully Minister, or  
 " that

“ that you have lawful Ministers, or that you have  
 “ lawful Ministers at all? &c. You know what  
 “ *Tertullian* (in *Præscr. advers. Heres.*) says of such as  
 “ you be: *Etant origines Ecclesiarum suarum*, &c. We  
 “ say likewise to you *Mr. Jewell*, and that we say to  
 “ you, we say to each one of your Companions, (and  
 “ so say I now to *Mr. Burnet of Sarum*) “ tell us the ori-  
 “ ginal and first Spring of your Church. Shew us the  
 “ Register of your Bishops continually succeeding  
 “ one to another from the beginning, &c. Therefore  
 “ to go from your Succession, which you cannot  
 “ prove, how say you Sir? You bear your self as  
 “ tho’ you were Bishop of *Salisbury*; but how can  
 “ you prove your Vocation? By what Authority  
 “ usurp you the Administration of Doctrine and  
 “ Sacraments? What can you alledge for the Right  
 “ and Proof of your Ministry? Who has call’d  
 “ you? Who has laid Hands on you? How and  
 “ by whom are you consecrated? By what Exam-  
 “ ple has he done it? Who has sent you? Who  
 “ has committed to you the Office you take upon  
 “ you? Be you a Priest, or be you not? How dare  
 “ you usurp the Name and Office of a Bishop, if you  
 “ be not a Priest? If you be a Priest, tell us who  
 “ gave you Orders? The Institution of a Priest was  
 “ never yet but in the Power of a Bishop, &c. It  
 “ remains, *Mr. Jewell* (*Mr. Burnet*) that you tell us,  
 “ whether your Vocation be ordinary or extraordi-  
 “ nary? If it be ordinary, shew us the Letters of  
 “ your Orders; at least shew us, that you have re-  
 “ ceiv’d Power to do the Office you presume to ex-  
 “ ercise by due Order of laying on of Hands and  
 “ Consecration. But Order and Consecration you  
 “ have not. For who could give that to you of all  
 “ these new Ministers (howsoever else you call ’em)  
 “ which he has not himself? If it be Extraordinary,  
 “ shew us some Sign or Miracle, &c.

Thus that excellent Doctor urg’d and press’d *Mr.*

*Jewell*: And was not this enough to have extorted from him a sight of the *Lambeth* Register of their Consecration, if any such thing had then been in Being, or durst have been shewn? Yet for all this, neither *Jewell*, *Hoorn*, *Parker*, nor any of them ever mention, or give the least hint of any one of them, as either Register or Records, of any of their Consecrations.

It was in the Year 1565. that *Dr. Harding* publish'd this Book against *Jewell*, and this was within Six Years of the pretended *Lambeth* Consecration. So that if any such thing had been acted, it must needs be fresh in the Memories both of *Jewell*, yea and of *Dr. Harding* himself. And it's very reasonable to suppose, that if *Dr. Harding*, *Stapleton*, *Kelkison*, or the *Rhemish* Doctors, had known, or ever heard of their Consecration at *Lambeth*, and that the Authentick Register and Records of it, were in Being, they would never have thus urg'd them to produce such things, and to prove their Consecration. And if they had committed such an absurdity, (as is not, I say, to be suppos'd they would) we may assure ourselves, that *Jewell* and *Hoorn*, would strangely have insulted over them for so doing, if they had had such a Weapon, as this pretended *Lambeth* Register, to have brandish'd.

This is manifest, that till the Time that the *Lambeth* Register appear'd, the Officers of the Church of *England* never pretended to Episcopacy, more than barely in Name, that is, not to a receiving any Episcopal Character by Succession from Catholick Bishops, as of Divine Right. And of this *Burnet* Bishop of *Sarum*, p. 258. appears very sensible, when he owns "That they had gone  
" out of the beaten Path, and know, that all things  
" among themselves had not gone according to  
" those Rules, that ought to be Sacred in regular  
" Times, &c. And then speaking of such Bodies  
of



of Men, as form themselves into Societies or Churches, wanting Bishops, yea wanting Priests, and setting up some of their own Number of Laicks to Minister to them in holy Things; tho' he grants this "to be quite out of all Rule, yet; says "he, we are very sure, that not only those, who penn'd the Articles, but the Body of this Church, for above half an Age after (wrote that this reaches just to the publishing of the *Lambeth* Records) "did, notwithstanding those Irregularities, acknowledge the forreign Churches to constituted " (without Bishops or Priests) to be true Churches, "as to all the Essentials of a Church, tho' they "had been at first irregularly form'd, (that is form'd "without Bishops or Priests) and continued still to "be in an imperfect State. And therefore the general Words, in which this part of the Twenty "Third Article is fram'd, seem to have been design'd on purpose not to exclude them.

If then those who in King *Edward VI's* Time, and the whole Body of the Church of *England*, for above half an Age after, held Bishops and Priests not Essential to the Being of a true Church; why all this pretence to a *Lambeth* Register to shew their Consecration? Why a *Mason* and a *Bramhall*, so hot in asserting their pretended Bishop's Succession and Consecration from Chatholick Bishops? What *Burnet* tells us here (and he speaks very truly, as we have seen from the Writings of *Whitaker*, *Fulk*, &c.) strongly confirms us in our Belief, that during that whole half Age of the *Lambeth* Records remaining *Incognito*, their was neither Bishop nor Priest, more than in Name, and made only by Election, and the King's Letters Patents, with the pronouncing over them King *Edward's* Forms, only as a Token or Sign of their being solemnly elected, not as a pretence to give them by it, and their laying on of Hands, any Sacerdotal or Episcopal Character,

der, as belonging to it of Divine Right. So that after all, admitting the Records Genuine, yet sticking to the Church of *England's* Principles during that first half Age, and neither the pretended *Lambeth* Consecration, nor the use of the Forms, nor the laying on of Hands of the pretended Consecrators, can (according to that first Ages Doctrine) render them any more Bishops and Priests, than only a bare Election solemnly perform'd with the secular Princes's Approbation can make them; which is in very Deed no Bishops at all. And if the Doctrine held in the Church of *England* in that first Age was sound, and true Doctrine, (as both the Twenty Third Article, and the Bishop of *Sarum*, supposes it was;) then it follows, that the contrary Doctrine of Episcopacy and Priesthood, being of Divine Right, and of necessity to be receiv'd by Succession from the Apostles, held in the Church of *England* since the starting up of the *Lambeth* Register, is false Doctrine. Now whether ever Side is True, it condemns the other. For if Episcopacy is of Divine Right, and Essential to the Being of a Church, then there is not one true Church in the whole Republick of Reformation, where Bishops are wanting: And this Non-Churches, and consequently damns the *Lutherans*, *Calvinians*, *Presbyterians*, *Anabaptists*, *Quakers*, and all the rest of Societies, which are under that Defect, on the other Hand, if Episcopacy is not of Divine Right, nor Essential; than the Church of *England* is in a damnable Error against Truth and Charity, in holding a Doctrine, by which she Unchurches, and damns so many Bodies or Societies.

I shall now re-capitulate what has been said upon this Article, which will shew in short the Reasons why we cannot believe either Bishop or Priest to be among that Body of Men, which arrogate to themselves the Name of the Church of *England*.

I. The

I. The Invalidity and Nullity of their Form of Ordination and Consecration of Priests and Bishops.

II. That *Barlow*, and the rest, who pretended to Consecrate *Matthew Parker*, were not Bishops themselves.

III. That both the Consecrators and Consecrated, were never look'd upon as Bishops by the Catholick Church, nor even in the Eye of the Civil Law, till an Act of Parliament declar'd them such.

IV. That all the Catholick Bishops deny'd and refus'd to Consecrate *Matthew Parker*, or any of the rest.

V. That their own most learned Writers in Queen *Elizabeth's* Reign deny'd, that they had receiv'd their Ordination from the Church of *Rome*, styling the Orders of that Church Anti-christian Orders.

VI. That their Doctrine at that Time Being, that the Pope was Anti-christ, and the Church of *Rome* the Whore of *Babylon*, was to renounce all Claim to Ordination and Priesthood, from her; because Anti-christ cannot ordain Priests in the Church of Christ.

VII. Their *Nagg's-head* Consecration, where they were consecrated only by *John Scory*, who was no Bishop, and by imposing the Bible instead of his Hands, with an insignificant extemporary Form of his own making.

VIII. Their being forced to procure the Queen to supply all Defects and Disabilities in their Consecration, and an Act of Parliament to declare them Bishops.

IX. No Records of their Consecration ever pretended to, tho' often earnestly called for, for above Fifty Years together.

X. That when they produc'd Records, they were detected of Forgery, by many Tokens of it.

XI. Our Opinion of their being no Bishops is confirmed from what the Bishop of *Sarum* himself has writ on the Twenty Third Article. If



If then the Church of *England* has no Bishops in her, she can have no Priests; because none but Bishops can ordain or make Priests, as she herself, as well as the Catholick Church teaches. If she neither have Bishops nor Priests, then she is no Church: Because Episcopacy and Priesthood, are Essential to the very Being of a Church, according to that of *St. Hierom Ep. Cont. Luciferian.* "Where there is no Priest, there is no Church."

Note therefore, that tho' I have all along stil'd *Gilbert Burnet* by the Title of Bishop, and the *English* Congregation of Worshippers by the Name of the Church of *England*; yet let them not presume from this, that I therefore either take him for a Bishop, or her for a Church. I only make of the Terms, as themselves, and the rest of their Protestant Brethren do for Distinction sake.

To conclude, if they are not Bishops, it follows, that as often as they presume to Ordain Priests, to Confirm Children, to Excommunicate, to Absolve from Excommunication, or exercise any other Act of the Episcopal Office, so often they commit the enormous Sin of Sacrilege. And if their Ministers are not Priests, it follows, that as often as they Preach, Baptize, celebrate publick Divine Service, Consecrate the Eucharist, hear Confessions, give Absolution, or exercise any other Act of Priestly Function; so often do they commit the heinous Sin of Sacrilege. And lastly, So often, as the People do Communicate with them in, or co-operate to, those Sacrilegious Presumptions, so often are they involv'd with them in the damnable Sin of Sacrilege.

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C. O. N-

# CONTRADICTION AUTHORIS'D

By the Ecclesiastical Canons and the Thirty  
Nine Articles of the Church of *England*.  
With some Reflections upon the same.

*Behold the Lord hath put a lying Spirit in the Mouth of  
all these thy Prophets. 1 King c. 22. v. 23. 2 Chron.  
c. 18. v. 22.*

*They have erred for their Malice blinded them. B. of  
Wisdom. c. 2. v. 21.*

*The 5th of the Ecclesiastical Canons Authorises the 39  
Articles of the Church of England.*

*The 35 of the 39 Articles Authorises the Books of Ho-  
melies.*

*The Homelies do contradict one another in a Fundamental  
and Essential Point of Faith.*

*The 5. Canon is this.*

Whoever shall hereafter affirm, that any of the  
39 Articles, agreed upon by the Archbishops  
and Bishops of both Provinces, and the whole  
Clergy in the Convocation holden at *London* in  
the Year of our Lord God 1562. for the avoid-  
ing Diversities of Opinions, and for the establishing of Con-  
sent touching true Religion, are in any part Superstitious or  
Erroneous, or such as he may not with a good Conscience  
subscribe unto: Let him be excommunicated, *Ipsa facto*.  
And not restor'd, but only by the Archbishop; after his  
Repentance and publick Revocation of such his wicked  
Errors.

*You will find this in the Book of Canons, made in the Convo-  
cation in the Year of our Lord 1604.*

*The 35th of the 39 Articles that Authorises the Homilies, is this.*

**T**HE Second Book of Homilies, the several Titles whereof we have join'd under this Article, doth contain a godly and wholesome Doctrine, and necessary for these Times, as doth the former Book of Homilies, which were set forth in the Time of *Edward VI.* And therefore, we judge them to be read in Churches by the Ministers diligently, that they may be understood by the People.

*The Names of the Homilies.*

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of repairing and keeping Clean of Churches.
4. Of good Works, and first of Fasting.
5. Against Gluttony and Drunkennels.
6. Against Excess in Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayer and Ceremonies ought to be ministered in a known Tongue.
10. Of the reverend Estimation of God's Word.
11. Of Almes doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation Days.
18. Of the State of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

The Contradiction in the Homilies is as follows, taken out of Homily the 2d. entituled [against Peril of Idolatry] and Homily the 16 entituled [of the Gifts of the Holy Ghost.]

*Homily against Peril of Idolatry 3d Part of the Sermon page 142. 143.*

**I**T appeareth not by any Story of Credit, that true and sincere Preaching hath endur'd in any one Place above

*Homily of the Gifts of the Holy Ghost. 2d. Part page 282.*

**O**UR Saviour departing out of the World unto his Father, promis'd his Disciples to send down another Comforter that



bove one hundred Years. But it is evident, that Images, Superstition, and worshipping Images and Idolatry, have continued many 100 Years, &c. For preaching of God's Word most sincere (in the beginning) by process of Time waxed less and less pure, and after corrupt, and last of all, altogether laid down and left off, and other Inventions of Men crept in Place of it. And on the other Part, Images among Christian Men were first painted, &c.

And so by Occasion of these stumbling Blocks, not only the unlearned and simple, but the learned and wise: not the People only, but the Bishops; not the Sheep, but also the Shepherds themselves (who should have been Guides in the right Way, and Lights to shine in Darkness) being blinded by the bewitching of Images, as blind Guides of the blind, fell both into the Pit of damnable Idolatry. In the which, all the World as it were drowned, continued until our Age, by the space of above 800 Years, unspoken against in a manner, &c. And thus you see how from having of Images privately, it came to publick setting them up in Churches and Temples, altho' without harm at the first, as was then of some wise and learned Men judg'd: And from simple having them there it came at last to worshipping them. First, by the rude People, who especially are in Danger of Superstition and

that should continue with them for ever, and direct them into all Truth. Which thing to be faithfully and truly perform'd, the Scriptures do sufficiently Witness: Neither must we think that this Comforter was either promis'd or else given only to the Apostles, but also to the universal Church of Christ, dispersed thro' the whole World. For unless the Holy Ghost had been always present, governing and preserving the Church from the beginning, it could never have sustained so many great Brunts of Affliction and Persecution with so little Damage and Harm as it hath.

And the Words of Christ are most plain in this behalf, saying, That the Spirit of Truth should abide with them for ever. That he would be always with them (he meaneth by Grace, Virtue and Power) even to the World's End. Also in the Prayer he made a little before his Death, He maketh Intercession, not only for himself and his Apostles, but indifferently for all them that should believe in him thro' their Words, that is, for his whole Church.

Again, St. Paul saith, if any Man have not the Spirit the same is not his. Also in the Words following, we have received the Spirit of Adoption, whereby we cry Abba Father. Hereby it is evident and plain to all Men, that the Holy Ghost was given, not only to the Apostles, but also to the whole Body of Christ's Congregation, altho' not in the like Form and Majesty as he came down at the Feast of Pentecost, &c. The

and Idolatry, and afterwards by the Bishops, the Learned, and by the whole Clergy. So that Laity and Clergy, learned and unlearned, all Ages, Sects and Degrees of Men, Women and Children, of whole Christendom (an horrible and most dreadful thing to think) have been at once drowned in abominable and damnable Idolatry of all other Vices most detested of God, and most damnable to Man, and that by the Space of 800 Years and more. And to this end is come that beginning of setting up of Images in Churches then judged harmless, in experience proved not only harmful, but exitious and pestilent, and to the Destruction and Subversion of all good Religion universally,

true Church is an universal Congregation or Fellowship of God's faithful and elect People, built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the Head Corner Stone: and it hath always three Notes or Marks whereby it is known, pure and sound Doctrine. The Sacraments ministered according to Christ's holy Institution, and the right Use of Ecclesiastical Discipline. This Description of the Church is agreeable to the Scriptures of God, and also to the Doctrine of the ancient Fathers, so that none may justly find Fault therewith.

Book of Homilies printed at London in 1673.

**T**HE Homily against Peril of Idolatry begins betimes to destroy Religion, and is so expeditious, that about an 100 Years after the Apostles, you can scarce find in it the least Footstep of sound Doctrine or true Preaching in any Place of the whole World; but only the Inventions of Men crept in Place of it: Nor is it enough thus to extirpate true Religion out of the World, unless Idolatry be introduc'd in Place of it; the Homily therefore goes on till it drowns the whole World in damnable Idolatry for above 800 Years together. And least perhaps some merciful Man or other might be willing to believe, that this damnable Inundation was not so universal as to sweep away all, it takes special Care that not one, no, not so much as the least Child in Christendom shall escape: But to drive the Nail to the Head, strikes it thro' all States and Degrees, &c. and to clinch it to the Purpose, tells you in exprefs and plain Terms, *That the Simple and Wise, the Sheep and the Shepherd, Bishops and People, Laity and Clergy, Learned and Unlearned, all Ages, Sects, and Degrees of Men, Women and Children of whole Christendom; have been at once drowned in abominable and damnable Idolatry, of all other Vices most detested of God, and most damnable to Man; and that by the Space of 800 Years and more, to the Destruction and Subversion of all good Religion universally.*

The other Homily (of the Gifts of the Holy Ghost) teaches the quite contrary Doctrine, and in most comfortable Expressions affirms, that Christ himself will be always with his Church, even to the Worlds End. And that he sent down the Holy Ghost the Comforter to continue, not only with his Apostles, but also to abide with his universal Church for ever. And that this Spirit of Truth has been always present with the Church, governing, preserving and directing it into all Truth, and will be always present with it, thus guiding and directing it to the World's End. So that it never has wanted, nor never will want while the World endures, pure and sound Doctrine, the Sacraments ministred according to Christ's holy Institution, and the right Use of Ecclesiastical Discipline.

Thus you have seen these two Homilies contradict one the other. Now to hold this Contradiction, cannot be less than a damnable Sin, because it relates to the Salvation or Damnation of all Christendom for above 800 Years together.

There might be many Remarks made upon these Homilies, some of which I shall touch lightly, and leave the rest to the Readers further Consideration.

1<sup>st</sup>. How can that be a true Church which makes it a Point of her Faith, and a Term of her Communion, to hold false and damnable Doctrine, which one side of the Contradiction must need be?

2<sup>dly</sup>. If the Homily against Peril of Idolatry is true, then it follows, that Christ had no Church at all in Being for above 800 Years together: For Idolaters cannot possibly be the Church of Christ; and others than such, the Homily leaves none in the whole World for all those 8 Ages. Whence then had the first Protestants their Christianity and Priesthood? All the Answer they have to this must be, that they were baptis'd, and made Priests and Bishops by the Hands of Idolaters, and not by the Church of Christ, and that the Protestants of this our Time have neither Baptism nor Ordination, but what they must originally derive from the Hands of Idolaters. On the other Hand, if this Part of the Homily of the Gifts of the Holy Ghost is true (as we have reason to believe it is, because it is supported by the Testimony of our Saviour himself) then Christ's Church must continue thro' all Ages even to the end of the World, always pure and sound in its Faith, Sacraments and Discipline. Which is the same as to say, Christs Church is Infallible: Now if the Church can never fail, what pretence could Protestants have to reform her?

3<sup>dly</sup>. Consider further, that all the pretended Bishops and Clergy of the Church of *England*, since the making of the 39 Articles to this Day, have at their taking Orders, sub-

scrib'd



scrib'd and acknowledg'd their Assent to the said contradictory Homilies. Tell me now, if subscribing to so damnable a Contradiction, can be imputed less than their subscribing to their own Damnation?

4thly. Tho' Subscription is not impos'd upon the Laity, yet their Case is not much the better, for they are all oblig'd under Pain of Excommunication, *Ipso facto*, to hold the said 39 Articles, consequently this Contradiction: For, whosoever shall say the 35th Article, which Authorises the Homilies, is Erroneous, and such as he cannot with a good Conscience subscribe unto, by reason of its authorising so notorious a Contradiction, will for this be excommunicated, *Ipso facto*. And Excommunication the Church of England declares to be a giving over to the Devil. As may be seen in Mr. Rogers's Explanation of the 39 Articles, call'd *the Catholick Doctrine of the Church of England*.

And if *Satan* so Buffer this poor excommunicated Person, that he has not a mind to continue any longer under his infernal Jurisdiction, there is no way for him to get free (as the Canon tells him) but by going to the Archbishop, and before him repent, and publickly revoke, under the Name of a wicked Error, this his denial of the said damnable Contradiction. And pray tell me, if this is not the damning himself over again; for now holding the Contradiction, that before he was given over to *Satan* for denying?

And what is the Conclusion of all this, but that a Church of England Protestant must either be damn'd for holding a Contradiction, or by his Church given up to the Devil for denying it.

But me thinks you demand what shall a Man do in this wretched Case? I answer, he must utterly forsake and forever renounce Protestantcy and come into the Church of the living God, the Pillar and Ground of Truth, 1 Tim. 3. against which the Gates of Hell can never prevail, St. Mat. 16. And with which the Holy Ghost, the Spirit of Truth, remains for ever to teach it all Truth. St. John 14. and 16. As was also foretold by the Prophet saying, *My Spirit that is in thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, saith the Lord, from henceforth and for ever.* Isaiah 59. This is the holy and beautiful Spouse of Christ, for which he gave himself that he might make it to himself a glorious Church, without spot or wrinkle, or any such thing; but holy, and without blemish, Eph. 5. which Places of sacred Scripture sufficiently testify its Sanctity and Infallibility.

Perhaps you may demand, how one may know this Church of Christ among so many different Pretenders? I answer, behold

hold the Rock on which our Saviour built it! There you shall find it yet standing unmoved. He built it upon the Prince of the Apostles *St. Peter*, *St. Mat.* 16. He ordained and constituted him its chief Pastor, and gave him Authority, not only to Confirm his Brethren, but to Govern and Feed his whole Flock: And to enable and fit him for so great an Office, pray'd for him, that his Faith should not fail. See *St. John* 21. *St. Luke* 22. Now therefore, that great Society of Christians, dispersed over the World, which holds Communion in Faith and Subordination of Government with *St. Peter* and his Successor, in the See Apostolick. Is the Church of Christ, call'd in our Creed [*The Holy Catholick Church*] and by this Name [*Catholick*] it is known to the whole World. Our Saviour himself gave its *Universality* in sending his holy Apostles (and their Successors) to Teach all Nations, *St. Mat.* 28. *St. Mark* 16. and to be Witnesses unto him even to the utmost Parts of the Earth, *Acts* c. 1. *Rom.* 1. v. 8. Nor has any Nation ever been converted from Heathenism to Christianity, but what has embrac'd its holy Faith and Communion; fulfilling in this, what was foretold by the Prophets. *All Nations shall flow unto it*, *Isa.* 2. *Micah.* 4. *All People, Nations and Languages, shall serve him*, *Dan.* 2. *Isa.* 60. Whosoever have at any Time fallen from this Church, and obstinately refus'd Communion with its chief Pastor, have thereupon lost their Title and Pretensions, to the Name Catholick, and immediately run under other particular Appellations, as of *Arians*, *Nestorians*, *Berengarians*, *Lutherans*, *Calvinists*, *Jansenists*, *Protestants*, *Presbyterians*, &c. And all under the general Name of Hereticks; and these, no sooner began to open their Blasphemous Lipps against the Catholick Faith, but were always oppos'd by the Fathers and Doctors in their Writings, and condemned by *St. Peter's* Successor, the Pope, and the Bishops of the Church: And (as *St. Paul* advises, *Tit.* 3. 10.) Avoided by all the Faithful as obstinate Hereticks. And this by the Authority and Power of the Keys of Binding and Loosing, given by our Saviour to *St. Peter*, in particular, as to the Head, *St. Mat.* 16. and after to the rest of the Apostles, *St. Mat.* 18. according to the Prophet, who foretelling the Power of the Church, says, *Every Tongue that shall rise against Thee in Judgment, Thou shalt Condemn*, *Isa.* c. 54.

Another Note is its perpetual Visibility; it is the Light of the Word; a City set upon a Hill that cannot be hid. Not as a Candle under a Bushel, but in a Candlestick, that gives Light to all in the House, *St. Mat.* 5. Its Gates (says the Prophet) shall be open continually, they shall never be shut, *Isa.* 60. Nor shall its Watchmen upon its Walls ever hold their Peace Day or Night, *Isa.* 62. It has continued  
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from the Apostles Time to this Day, under an uninterrupted Line of chief Bishops in the Chair of St. Peter, with which the Bishops, Priests and People, of all Ages, have visibly communicated; which shews it also to be Apostolick, and so will continue to the World's End, as our Saviour promis'd, St. Mat. 28. And as the Prophet Daniel foretold, saying, *It is an everlasting Dominion that shall never pass away: A Kingdom that shall never be destroy'd*, Dan. c. 7. see also Isa. 2. Mic. 4.

It is distinguish'd also by its Unity. It is not made up of disagreeing Sects and contrary Judgments in Matters of Faith, but is one Body of Christ, and no Schism in it, 1 Cor. 12. but perfectly joined together in the same Mind and in the same Judgment, 1 Cor. 1. It has but one Faith and one Baptism, Eph. 4. One Heart and one Soul, Acts 4. According to that of the Prophet, *I will give them one Heart and one Way*, Jer. 32. For this its Unity our Saviour pray'd, St. John 17. And gave Apostles, Prophets, Evangelists, Pastors and Doctors, for the edifying of this his Body, till we all meet in the Unity of Faith, &c. Eph. 4. Obliging all the World to hear their Words and embrace this one Faith they Teach. *Whosoever*, says he, St. Mat. 10. *shall not receive you, nor hear your words, &c. it shall be more tollerable for the Land of Sodom and Gomora, in the day of Judgment, than for that City. He that heareth you heareth me; and he that despiseth you despiseth me*, St. Luke 10. *He that will not hear the Church, let him be to thee as a Heathen and a Publican*, St. Mat. 18.

Can you imagine, Protestant Reader, that our Saviour Christ would thus have given to the Bishops and Priests of his Church, a Commission so unlimited, and so unconfin'd, either to Time or Place: And have thus oblig'd, under Pain of Damnation, all to hear them; if there was to come a Time of above 800 Years, in which they would teach damnable Idolatry to all Christendome; and instead of propagating, quite extirpate and destroy, all good Religion universally? If this cannot enter into your Thoughts, as God forbid it should, then apply yourself to the Priests of the One, Holy, Catholick and Apostolick, Church. (This ever Visible and Infallible Guide to Salvation.) And get yourself instructed in the Catholick Faith, that you may be saved: *Whosoever will be saved* (says the *Athanasian Creed*) *before all Things, it is necessary that he hold the Catholick Faith: Which Faith, except every one do keep whole and undefiled, without doubt he shall Perish eternally. Without Faith* (says St. Paul, Heb. 11.) *it is impossible to please God. And our Saviour himself tells you expressly, that, He that Believeth not shall be Damn'd*, St. Mark 16.



